

Jo: yarrow. S.T. b.

THE
ROSE, AND
LILY.

DELIVERED AT THE
LECTURE,

*In ASHBY de-la-Zouch in the County
of Leicester.*

By

WILLIAM PARKS,

*Master of Arts, and Curat of Chelaston in
the County of DERBY.*

ללמוד ללמד

Discendum propter docendum.



LONDON,

Printed by J. N. for GEORGE W. LNE, and are
to be sold by SAMUEL MAN at the signe of the
the Swan in S. Paul's Church-yard.

1640.





To the Right Honourable
 HENRY Earle of Huntingdon, Lord
 Hastings, Hungerford, Botreaulx,
 Molins and Moules, and Lord Lieutenant of
 his Majesties County of Leicester, and
 Rutland, my Honour'd
 Lord.

Right HONOURABLE,

IT is not any
 want of Bookes
 in these daies of
 ours, wherein
 they doe so
 much abound, that moves
 mee to publish these my
 weake labours, nor yet any
 desire I have to shew myself

The Epistle

in *Print*, J am too sensible of mine owne imperfections, to be desirous to shew them to the World. But considering my engagments (especially to your *Honour*) and not willing to be altogether guilty of that hatefull sinne of ingratitude, but knowing noother way to expresse my thankfulness. J have pitched upon this, choos- ing rather to shew my selfe a weake man, then ingrate- full. J must confesse I had rather be silent, then be seen in *Print*. And my small for- tunes, had made me as de- jected in person as J was in place, untill it pleased your

Honour

Dedictory.

Honour to cast the beames of
your countenance on mee
& in giving mee part of this
Lecture where these *Sermons*
were preached which made
me a little *erigere caput*, to
peepe up, and shew my
selfe, if to no other end then
this (to expresse my thank-
fulnes it were a sufficient
cause to move mee to it. J
have heere endeavoured to
give unto your *Honour* not
only what *Æschines* gave un-
to *Socrates* (*me ipsū*) but even
Deum ipsum: for it is an un-
folding of some part of those
Mysterics that concerne
Christ; of whom your *Ho-*
nour is a livelie member in

A 3


his

his *Church* militant, and will
be untill you are a full par-
taker of all his benefits in
the *Church* triumphant,
which that your *Honour*
may be is the prayer of

Your Lordships dayly Orator,

and most humbly devoted
Chaplain.

WILLIAM PARKES.



The Præface to the Reader.

I Will use no Præface but onely say as
Ruffinus did to Laurentius ^a, Mihi
quidem ad scribendum animus tam
non est cupidus, quam nec Idoneus,
scienti non esse absque periculo, mul-
torum judiciis ingenium teste & exile
committere. And indeed when I first pend
these sermons, I did not intend to put them
to the Presse, nor to expose my selfe and them
to (that which the World is too full of)
censure. But finding some part of it in the
delivering of them (as namely for the ur-
ging of fathers in Latine in my Sermons,
&c.) for which I have beene traduced be-
binde my back, and perswaded to my face to
leave them, I could therefore doe no lesse
(for the justifying of my selfe and the satis-
fying

a Interopa Cyp.
habetur pag. -
543.

The Præface

^b Lib. 6. Satyr

^c Terent Eunu-
ch. prolog.
^d Ecclesi. 1. 9.

fyng of others) then commit them to the eye,
as I did to the eare, to see whether they de-
serue any Pragmaticall censure. It is a true
observation of Macrobius^b, that Multa
ignoramus, quæ nō laterent, si vete-
rum lectio nobis esse familiaris, wee are
ignorant of many things which would not be
hid unto us, if the reading of ancient writers
were familiar with us, yet such is the hu-
mor of some, that nothing can please them
except it be plaine and delivered ex tem-
pore, from mens owne braynes, without any
ground or light from any ancient fathers.
Though nullum est jam dictum quod
non dictum sit prius^c, There is no new
thing under the Sunne^d: yet such is the con-
dition of these Athenians that they are al-
together for novelties, which makes their
itching eares to be delighted with new sang-
led teachers, which preach the Chymaraes of
their owne braynes, altogether neglecting
the fathers of the Church. If Prayers or
Sermons be pend, they are presently sleigh-
ted, and the more paynes are taken in them,
the

The Præface

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the lesse acceptance have they with these men. I know no reason he had to teare out the Athanasian Creed out of his bible, when it was read in the Church, but onely to satisfie his owne humour, and as little that our Novelists have to except against our Church liturgy, except it bee for that suffrage: from all blindnes of heart, from pride, vaine glory, and hypocrisy, from envy, hatred and malice, and all uncharitablenes!

Good Lord deliver us: which is a great part of their Religion. And I know lesse reason for any to censure so rashly, as to say, that a pend Sermon never converted soule: for I dare presume to maintaine, that many have beene converted by reading, and I thinke it must bee pend before it be printed, and written before it be read. Wee read in the Gospell*: that Christ turned water into wine, hee might as easily have filled the vessells with wine, as made them to bee filled with water first: but to signify that hee will not fill those empty vessells, that come unfurnished into the pulpit, and

e John. 3.

a

looke

The Præface.

looke then for Revelations. But if it were lawfull at other times to preach quicquid in buccam venerit, yet is it very unfit for a Lecture in Divinity, for a Lecture doth consist of a mixt auditory, and must have as well meat as milke, that the learned may have strength by the one as the ignorant have growth by the other. Again a Lecture (as I conceive) was at the first founded for the explying of the fundamentall poyntes of Religion, and the handling of controversies in the University, and so are continued by men of great learning and eminence, the publique professors. And in Queene Elizabeths dayes (as I conjecture) Lectures were permitted in Parochiall Churches, not commanded or enjoyned (for I read of Parsons, Vicars, and Curates in the booke of common Prayer but not of a Lecturer) neither were they suffered to this end to draw eare-Christians and lip-professors together to parlee in a parlour of poynts of Divinity which they understand not, and of matters of Church

dis

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discipline that doe not concerne them, but to build the people up in knowledge, and to handle matters of controversy, and then in points of controversy, and explicating of difficult points of Divinity, the fathers are very fit to bee urged. But it is an unknowne tongue, and the Apostle sayth ^e: that edifyes not, and therefore Latin is not fit to bee used. I answer, it edifyes the learned if not interpreted, but if interpreted it edifyes the Church ^g, and if it were unlawfull to speake in an unknowne tongue altogether, why should S. Pauls practice contradict his precept? for hee writes to the Romans and Hebrewes in Greeke, when Latin was the language of the one, and Hebrew the language of the other. But it takes up a great deale of time, Not so much time as many usually spend in vaine Tautologies, and idle repetitions, which stand like ciphers to fill up empty places in their Sermons. But it would please better without them. Indeed if a Lecturer were to live like the poore and the blind meere

Ob.

f 1 Cor. 14 24

Anf.

^g Aret in 1.
Cor. 14.

Ob.

Anf.

Ob.

Anf.

h Terence.

Ob.

i Epist. 18. &
contra Pſil. lib.

Ans.

k Hooker Eccle.
Pol. lib. 2. 6. 7.

Ob.

by collection, then happily hee must preach to please his good Masters: or else hee would loose a great part of his living. But Sermons are not to be made as some Commedians made their Playes. Populo ut placerent quas fecissent fabulas^h, And yet (for ought I know) Sermons with Latin in them may please as well (and better) as those without it. But S. Austin himselfe bids not to hearken whatⁱ Rogatus, Donatus, vincentius, Hylary. Ambrose sayth, but what sayth the Lord? But S. Augustines purpose is not^k (I thinke) when he bids us not to heare men that we should stop our eares against his owne exhortation, and therefore he cannot meane simply; that audience should be denyed unto men, but either if men speake one thing, and God another, then he, not they is to be obeyed, or if they both speake one thing, then also mans speech is unworthy of hearing, not simply, but in comparison. But Lastly, it may be objected the Scriptures of themselves are sufficient for salvation and justification. And therefore there is no use

Ans.

use of Fathers in Sermons. It is true that the Scriptures are able to make us wise to salvation: but such is the dulnes of our understanding that we cannot understand the difficult places of it without an interpreter. I confesse I had rather light my dim Lamp at their lights, and take an interpretation from them; then from many moderne writers, and will alwayes use them, and dispise new non licensed Pamphlets, that may breed faction and irregularity in the hearers. So that Fathers are not such a Bugbeare but a man may looke on them without frightening, and borrow their golden sentences, as the Israelites did borrow from the Egyptians Jewells of Silver, and Jewells of Gold. Which may appeare by example, reason, and Scripture. By example, thus, All the Fathers and (almost) all moderne writers doe it, even they themselves that deny it will use moderne writers, how is Calvin urged in defence of usury, and against Church government and then why may not we cite the Fathers? By reason thus.

I Doctor west
faling in his
Sermon, prea-
ched at Oxford
Anno. 1582.

m Acts 17. 28.

n 1 Cor. 15. 33.

o Tit. 1. 12

p Aret. loc. com.
de Lect. Ethin.

g Lib 2. contra.
Parme.

If it bee lawfull to read them it is lawfull to cite them¹, and if it be lawfull to read later Writers (which I know none that doth deny) then why not them? except they may bee read for their manner of tractation, and not for their matter. By Scripture thus. The Apostles and our Saviour too bring sentences of the Prophets in the new Testament, which were interpretors of the Law, and why may not wee bring sentences of the fathers which are interpretors of the Gospell? Nay S. Paul brings sentences from the Poets: viz. from Aratus^m: Menanderⁿ: and Epimenides^o: so that wee may rob the profane Poets of their ornaments^p: and consecrate them to Christ, much more may we take sentences from the holy Fathers. Besides there are Hebrew and Syriack words used in the new Testament without interpreting; as Anathema, Maranatha, Hosanna, and Cephas, which might occasion Optatus Milivitanus (for ought I know) to thinke Peter^g: to bee the head of the Church bee thinking it to be a Greeke word and derived from

The Præface.

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from ^{אֶפֶסֶת} a head when as it is a Sirack word
and signifyes a stone: but there can bee no
danger in any mistake in urging sentences of
the Fathers being interpreted. So that though
we doe not bring any grounds of faith from
them, yet it is lawfull and fitting to urge
them. First, for interpretation of hard Texts.
Secondly, for illustration. Thirdly, for confu-
tation of errors as our Saviour quotes ¹¹ the
Pharisees. Fourthly, for instances, and. Fift-
ly, we may use them comparatively, and bring
the sayings and examples of Heathen to
shame Christians. I had thought to have
sayd more, but fearing least my porch should be
too big for my house, & that this book should
be like the City Minda with too great gates,
I conclude. wishing thee and all good Christi-
ans to doe that, that shall tend to the glory of
God and the peace of the Church, Fareyvell.

r Mar 23.

From my study in Chellaston,

MAY .28 1638.

Thine in the Lord Jesus.

WILLIAM PARKES.



THE ROSE AND LILY.

Solomons Song. 2, 1.

*I am the Rose of Sharon,
and the Lily of the
Valleys.*

THE summe of mans duty to God consists in the keeping of the ten Commandements which (for the brevity of them) *Moses* , that man of God, calles עשרת הדברִים *Gnafereth haddebarim* , *decem verba* , ten words : our Saviour Christ reduceth those ten

B

to

^a Exod 34. 28.

b Galat. 5. 14.

c Gen. 41. 21.

d 2 Chron. 9. 22

e Prov. 1. 7

f Eccles 1. 4

to two : and the Apostle S. *Paul* reduceth those two to one, when he sayes ; that ^b love is the fulfilling of the Law. But all love is not lovely in us, nor liking to God : for as there is the love of God ; so there is the love of our selves, and the love of the world, which two last, like *Pharaohs* leane kine^c, eat up and devour the former, and yet are never the better ; and therefore they must bee pruned away, that the former may be grafted in. Now *Solomon* (who passed^d all the Kings of the earth in wisdom) wrote three books ; the booke of the *Proverbs*, to prune away the love of our selves ; we must not thinke our selves to be wiser than all others, and ^e despise instruction lest wee prove fooles : And the booke of *Ecclesiastes*, to prune away the love of the world, because ^f all is but vanity and vexation of spirit. *Cum enim duo sunt mala, quæ vel sola vel maxime militant adversus animum, vanus scilicet amor mundi, et superfluous sui ;*

sui, pesti utriq; duo illi libri obviare noscuntur, saith S. Bernard ^g. Whereas there are two evils, which either solely or cheifely doe fight against the soule, to wit, the vaine love of the world, and the over-weaning love of our selves; those two Bookes yeeld a remedy for each malady: *Alter sarculo disciplinae pravaeque; in moribus, et superflua carnis rescans; alter luce rationis in omni gloria mundi fucum vanitatis sagaciter deprehendens, veraciterque; distinguens à solido veritatis:* The one by the pruning-hooke of instruction cuts off the rudeness of manners, and the superfluous desires of the flesh; the other by the light of reason doth quickly apprehend the smoake of vanity in the glory of the world, and distinguish it from the truth: And he wrote this third booke of the *Canticles*, to ingrasse the love of God in our hearts. As the inmost part of the Temple was called ^h the *Sanctum Sanctorum*, the Holy of Holies, as being the Most holy place, so is

^g In Cant. Scr. 1

^h Heb 9.3.
Exod 26. 34.

i Kings 4 23.

k Sol. Song. 1 2.

I Calvin.

m Mat. 12 42.

this booke called *Canticum canticorum*, the Song of Songs from the excellency of it, as being the cheefest Song, not only of *Solomons* (who wrote: a thousand and five) but also the most excellent Song that ever was pend, as describing the union and Communion betweene Christ and his Church more excellently and elegantly then any other. The pen-man of this booke is *Solomon*, which is a name of peace: he begins his booke with a ^k kisse, which is a signe of peace: and the whole subject of the booke is love, which is ⁱ *fomentum pacis*, the fomentation of peace; for it is a Divine *Epithalamium*, or marriage song upon the holy nuptialls betweene Christ and his Church. And although some (perhapps) would understand it literally of the marriage betweene *Salomon* and *Pharaohs* daughter: yet as our Saviour Christ said once, ^m a greater then *Salomon* is here; so may I say now, a greater then *Solomon* is here meant, and a Spowse

Spowse farr more glorious and beautifull, then *Pharoahs* daughter. As there were two *Alexanders*, the one *Apellis opus*, the other *Philippi filius*, the one portrayed by *Apelles*, being unmatchable for the skilfulnes of the art, the other the sonne of *Philip*, being invincible for the valour of his heart: so there were two *Solomons*, the one typricall, the other mysticall; the one the wisest among the sonns of men, and yet but a man; the other excelling all men, for heⁿ was anoynted with the oyle of gladnes above his fellowes, being both God and man, and he it is that is chiefly spoken of in this booke, which sets downe the mutuall and reciprocall love betweene him and his Church. Now the Scripture mentioneth ° the Bride, the Bride-Groome, and the friends of them both, and all these in this Song (especially the two former) are brought in as speakers every one of and unto others. The Text that I have chosen is

n Psal. 45. 7.

o Hierome &
Answereth on
th. Can.

p Em. Sa in
lcum.

the speech either of Christ, or of the Church; for in respect of both it may^p be said, *I am the Rose of Sharon, and the Lily of the valleys.*

I have all this while but shewed you the Trees, I shall now give you of the Fruit; and open the shell, that you may tast the sweetnes of the kernell: wee have hitherto, as in *hortis inclusis*, stood without, I shall now bring you into the Spouses garden, where you may gather Roses, and feed on Lilies. The words conteyne three parts, First, *Subiectum*, a Subject, in the first word, *I*, and that is either Christ, or the Church. Secondly, *Subiecti Attributa*, the attributes of this subject, *the Rose and the Lily*. Thirdly, *Attributorum Limitatio*, the Limitation of these Attributes, *the Rose of Sharon, and the Lily of the valleys*. I will begin first with the best Subject, and shew you wherein Christ doth resemble *the Rose of Sharon*: for of him doe S. Hierome and others^q expound the Text.

Most

q Orig. Bernard
Amb. Angelom,
et Doctor
Dove in lcum.

Most of the Fathers following the version of the Septuagint, in stead of, *I am the Rose of Sharon*, read it, *I am the Flower of the field*; and thus S. Amb. expounds it: *Ante suam incarnationem Salvator in Angeli persona Patriarchis et Prophetis loquendo, solus cui nullus similis inter Angelos, Thronos, Dominationes, et Potestates, omnibus admirandus, singularis flos in toto cælorum campo coruscans, probatur.* When our Saviour spake to the Patriarks and Prophets in the person of the Angels, he shewed himselfe to be the chiefe sweet-smelling Flower of Heaven, having none like him among the Angels Thrones, Dominions or Powers. But, as a precious stone lying hid in the earth, or as a Iewell being lockt up in a casket, though it be glorious and beautifull in it selfe, yet is not beneficiall unto us, untill it be digged or taken out for our use; So though Christ were alwaies glorious in himselfe, while he was yet *in sinu Patris*,
in

r. *Apud Angelos.*

of that which he felt at his passion : these were but dropps in respect of that shower : these were but skirmishes, in respect of that battaile : these prickles did but peirce his Skin, those his Heart; these wounded his Body, those his Soule the sufferings of his Body, were but the Body of his sufferings, but the sorrow of his Soule, was the Soule of his sorrow. Goe with him to ^a *Gethsemane*, and see his agony in the garden, and you shall see our propitiatory sacrifice (though men were made upright) lye flat on the earth : he that had no place ^b wherein to lay his Head, could easily finde a place whereon to lay ^c his Face, even on the ground : he that bids us to ^d take his yoke on us, for it is easy; and his burthen, for it is light, being to take on him the yoke of our sinns, he found it to be paynfull, and our burthen heavy : the first *Adam* was ^e to eat his bread in the sweat of his face, and the second *Adam* being to satisfy for sinne (for which

^a Mat. 26. 36.

^b Luke 9. 36.

^c Mat. 26. 39.

^d Mat. 11. 29.

^e Gen. 3. 19.

Ser.1. *The Rose and Lily.*

II

which that was a curse) used the sweat of his Face, and that no ordinary, but an extraordinary sweat, even ^f dropps of blood : by and by comes in *Iudas* that traitour , with company to apprehend him : he was once an Apostle, but he went out from *Bethel* to *Betharah*, from the house of God to the house of confusion , and sold his master for a little money : valuing his head, at lesse then an asses head was valued at, at the siege of *Samaria* , for that was sold for ^g fourescore peeces of silver, and Christ but ^h for thirty. Goe along with him to ⁱ *Gabbatha* , and see his sufferings in the high Priests Hall : before he comes thither , his Disciples ^k forsooke him, but *Peter* followed him a farr off to deny ^l him : he that cured the *Eyes* of the blind by annoynting them ^m with clay and spittle, had his own spit on to put them out : he was derided and was ⁿ dumb that had cured the dumb : though he purchased for us a Crowne of glory,

f Luke 22 44.

g 2 Kings 6.25

h Mat. 26. 15

i John 19. 13.

k Mat. 26. 56

l Luke 22. 44.

57.
m John 9. 6

n Isay 53 7.

o Marth. 27. 29.

p Mat. 21. 9.

q Mark. 15. 13.

r Marth. 21. 8.

s Mat. 27. 35.

t Luke 23. 22.

u John 19. 17.

w Messreth Post.
Dom. post. 1. Off.
Pasch.

yet was he himselfe ^a crowned with a crowne of Thornes : the multitudes cry of ^p *Hosanna*, is altered and turned to *Crucifige*; ^q crucify him: in stead of spreading their ^r garments in his way, they part ^s his garments among them : hee that suffered for sinners, was condemned by sinners : the most righteous judge of the World, was condemned by the most unjust judge in the World; even *Pilate*, though he had pronounced him guiltles ^t three times, will condemne himselfe rather then not condemn him. Goe on with him to ^u *Golgotha*, and see the *Catastrophe* of his tragedy on Mount *Calvary*: and you shall see that he that suffered for all sinnes, suffered in all his senses : *Sustinuit in tactu clavorum asperitatem, in auditu opprobriorum confusionem, in odoratu sputorum feditatem, in gustu aceti et fellis amaritudinem, in oculis lacrimarum effusionem* : ^w his Eyes saw his most cruell enemies, his Eares heard their bitter revilings, his Nose smelt the stinke

stinke of the place, his taste tasted the
 bitternes of the Gall and Myrrhe: his
 feeling felt the accuratenes of the tor-
 ments he was put to. He that suffered
 for all kindes of men; suffered from all
 kindes of men, *Kings, Priests, People,*
 rich and poore, men and women. And
 he that suffered for all persons, suffered in
 all the parts of his Body, we may * say in
genere (for we cannot count the species)
 that he suffered from all kinde of men all
 kind of payne; in every kinde of subject:
 that is, in his fame, his honour, his goods,
 his Soule and Body. His Head that did
 wear a Crowne of Majesty, was crown-
 ed with *Thornes*; his Eyes that were ^y as
 the Eyes of *Doves* upon the Rivers of
 waters, were dazled with blowes; his
Cheekes that were ^z as a bed of Spices,
 and sweet Flowers, were defiled with
 spittings, and buffeted with filts; his
Hands that had cured diseases, had now
 need to be cured themselves; they that
 were ^a as rings of Gold had now rings
 C 3 made

* Mr. *Aspins*
 meditations
 for good Fri-
 day

y Sol. Song. 5.
 12.

z Sol. Song. 5
 13.

a *Ibid.* ver. 14

b Luke 7. 38.
John 11. 2.

c Eſay 1. 6.

d *De Paſſ.*
Dom. pag. 1219.

e *Deſtruſto. vi-*
torum.

f *Phil. 2. 9.*

made in them by the *Nayles*: his *Feete* that were ^b waſhed with *Maryes teares*, and wiped with the hayres of her head, were nayled to the *Croſſe*: we had no whole part about us by reaſon of our ſins, neither had he any whole part about him by reaſon of his ſores, but this *Rose-tree* was full of prickles, from the bot- tome to the top: even ^c from the ſole of the foot to the crowne of the Head there was no ſoundnes, but wounds, and bruifes and putrifying ſores. It is obſerved by *S. Bernard*, ^d that all that *Chriſt* ſuffered in the time of his exin- anition, is to be referred to the rednes of his paſſion, and the often effuſion of his bloud was the better colouring of this *Rose*. Which precious bloud of his was ſhed ſeaven ſeverall times to free us ^e from the ſeaven deadly ſins, (or rather from all the deady ſinnes (where- with we were defiled. Firſt, in *Circum- ciſione*, when hee was circumciſed and had his name given him (that ^f name above

above all names ⁱ to be called ^h *Jesus*:
Propterea quod cum puram saluationem
sanguinis fundere inciperet, qui in completi-
one salutis nostrae totus erat effundendus,
 saith S. Bernard. ^h Because he did then
 begin to shed his blood for our salva-
 tion; which was wholly to be shed for
 the perfecting of it. Secondly, he shed
 his blood in *sudore*, when he sweat
 drops of blood in the Garden ⁱ, which
 did not onely *distillare*, droppe downe
guttatim drop by drop, but *decurrere*, it
 ran downe in so great abundance, that
 it was sufficient to colour this *Rose* per-
 fectly red. A third effusion of his blood
 for the colouring the *Rose* of his passion,
 was in *alapisatione*, in his buffetting:
ⁱ *alapisatione* and ^h *alapisatione* say the Evangelists, ^k *co-*
laphis & alapis cædebant eum; they buf-
 fettet him and smote him, and that in
 his Face and Neck ¹ with the palmes of
 their hands, and their fists say some, ^m or
 else with fists and clubs say other; ⁿ so
 that it is very likely ^o that the blood
 flowed

g Luke 22. 1.

h *Vbi prius.*

i Luke 22. 44.

k Mat. 26. 67.

l *Gorran in*
Marke chap. 14.
m Aet. in
Mat. Cap. 27
n Bernard in
Conc. Ev. 8.
Tom 4. lib. 6.
Cap. 2.
o Stella in Luc.
Cap. 22.

p John 19. 1.

q Aristot.

r Ludolph de vi-
ta Christi
s Barad. To 4
lib. 7. cap. 6.t Serm Messreth
de Sanct. in die
Parasceves.v Do. Gwill-
ams 7. Gold
Candlesticks
treat. of the
passion.

flowed both from his nostrills and mouth, though the *Evangelists* expresse it not *totidem verbis*. Fourthly, his bloud was shed in *Flagellations*,^p when he was scourged by *Pilate*. How great a quantity of bloud (thinkeyou) must flow from the most pure and tender Body that ever was (for, *quo complexio Nobilior, & mens dexterior, eo tenerior esse solet caro* q, the more noble the complexion, and the more nimble the apprehension, so much the more tender is the Skin) How much bloud (I say) must flow from this most tender Body, when the number of his wounds was, as some say, five thousand fourehundred and ninety, as others^r; five thousand foure hundred seventy and five: or as others^s; five thousand foure hundred and sixty, according to the verses: *Sexaginta & Quadraginta superaddito millia quinq;*: tot fuerat Christus pro nobis vulnera passus. Or at the least say they that say least^u, six hundred and sixty, according

to the number of a band of souldiers. Atth effusion of his bloud was in *Coronatione*; when^w they crowned him with thornes, perhaps there might be some *Rose* trees among them, for (putting him to the most exquisite torments,) it is likely they would use the most accurate and sharpest prickles: Sixthly he shed his blood in *clauorum fissionibus*, when his hands and feet were nailed to the Crosse. *Foderunt manus & pedes meos*, saith the Psalmist, & in his prison; they digged my hands and my feet. It is recited and refuted by *Sixtus Senens.* y as a Heresie of the Iewes, that those words are not to be referred to our Saviour *Christ*, and that hee was not nayled, but tyed to the Crosse: But the print of the nayles was so apparent, that it^z was seene and felt by *Thomas*: and if we may beleeve *Socrates*,^a the nayles he was nayled with were so bigge, that *Constantine* made of them a bridle and an Helmet. The
D seaventh

w^m Mat. 27. 29.

x Psalm. 22. 16.

y in Biblioth.
Patrum lib.
8 pag. 625.z Iohn 20. 25;
27.

a lib. 1. cap. 17.

b Iohn 19 34.

c Sol. Sang. 5.
10

d Hovdenius.

e Esa. 63. 1, 2.

seaventh and last effusion of his blood was in *lateris apertione*, when his side^b was pierced with a Speare, and forthwith came thereout water, and blood, so that the blood ran downe from his side which the Speare had pierced, from his hands and feet which the nayles had bored, from his head which the thornes had pricked, from his whole body which his sorrow had melted, the fists buffeted, and the whips scourged. Well therefore might the Spouse say^c her beloved was white and ruddy, for hee was white with feare, and red with bloud: well might the Christian Poet^d say of him,

*Cum cor sentit amoris gladium,
Cruor carnis rubricat pallium.*

When loves dart did pierce his side
His garments crimson red were dyed
Well might that Evangelicall Prophet^e say: Who is this that commeth up from *Edom*, with died garments from *Bozrah*? Wherefore art thou red
in

in thine apparell, and thy garments like him that treadeth in the Wine-
fat? and well may our Princely Poet
and Prophet Solomon call him the red
Rose of Sharon.

In floribus duplex est gratia, coloris & odoris, saith Isidore: flowers have a double grace in their colour, and in their smell. And the Rose hath the name, ^{propter} in Greeke, *quasi bene olens*, from the sweet smell it gives, for it is sweet to a Proverbe: and our Saviour Christ may truly be said ^{propter}, for he did resemble the Rose, both in colour and smell. As the rednes of the Rose represents his passion, so the sweet smell of the Rose represents his sweet conversation upon Earth. *Lorinus* hath observed a fourefold sweetnesse of this Rose: First: he is *dulcis in cogitatione ad meditandum*, sweet in the thought for meditation: his fruit (saies the spouse^h) is sweet unto my tast, and the Prophet David saies,ⁱ How sweet are thy

D 2. wordes

f *Originum. lib.*
17. cap. 6.

g in *Epist. ad*
Pct. cap. 2. v. 3.

h Sol. Song 2 3

i Psal. 119. 103.

k ScL. Song. 2
14

l Eccl. 11. 27.

m Eccl. 23. 27.

n Mat. 11. 5.

o In Cantic.
Cantic.

wordes unto my tast, yea sweeter then
honey unto my mouth. Secondly, he is
dulcis in aure ad audiendum, sweet in the
care to heare him : for ^k sweet is his
voyce, and his countenance comely.
Thirdly, he is *dulcis in aspectu ad viden-*
dum, he is sweet in the eye for to be
seen, for the light is sweet, and a pleasant
thing it is for the eyes to behold the Sun.
Fourthly, he is *dulcis in opere ad exequen-*
dum, sweet in the worke to obey him,
for ^m there is nothing sweeter then to
take heed unto the Commandements
of the Lord. But his sweet conversation
did chiefly appeare when hee went
about doing good both in words and
workes : he preached the Gospell to
the poore, liberty to the captives, he
ⁿ restored eyes to the blind, cares to the
deafe, a tongue to the dumb, limbes to
the lame, and life to the dead. In all
which respects, wee may say of him
with St. Bernard, ° *O bone Iesu qui suavi-*
ter cum Hominibus conversatus es, dulciter

cum

cum illis locutus es. O blessed Saviour which didst converse with men most lovingly, and talke with them most sweetly, herein shewing himselfe to be the sweet *Rose of Sharon.*

Thirdly, *Floris Viriditas in hyeme absconditur, non amittitur*: the greenies of the *Rose* is hid for a time, but not quite lost; it lies dead in the winter, but at the spring it sprouts up againe; so our Saviour Christ was dead, and hid for a time in the earth, but after three daies, he rose againe, and appeared to his Disciples: he lay dayes, that he might be knowne to be dead; and but three daies, lest he should be thought to have been dead for ever. Christs lying in his grave was like our falling into a Bed in our Chamber, where though we lie little better then dead (to see too) for the time, Yet in the Morning wee awake and stand up: or like the fall into a bed in our Garden; where though the seed putrifie and come to nothing, yet

p Dr. And gives
Of the Resur-
rection. Ser. I.

q *Tertullian.*r *Iob. 14. 7.*s *Luke 24. 2.*t *Mark 16. 3.*v *Mat. 17. 23.*

yet we looke to see it shoote forth againe in the Spring. Which Spring ^q is the very resurrection of the Yeare, and Christs resurrection falleth out well with that time. There was hopes of this tree, ^r though it were cut downe that it would sprout out againe, for the sappe remained, and he revived. When the women came to seeke for Christ at the Sepulchre, they found the stone ^s rolled away, and that was the thing that they desired, for they consulted together by the way ^t, who shall roll away the stone for us.

But the body they found not, and that was a stone to their hearts, heavier then the stone on the Sepulchre. Though they had so much courage as to be readie to die for Christ, they had not so much faith as to beleeeve him, for he had told them before ^v that the third day he would rise againe. If they had beleeeved him, and the stone had beene removed from their hearts, as it was from

from the Sepulchre, in stead of saying *Sustulerunt Dominum*,^w They have taken away the Lord, they would have said, *resurrexit*,^x he is risen: and indeed they contradict themselves in saying so; for if he were their Lord, how could he be taken away? it was enough for *Labans* Idols to be stollen y: when *Iesus* appeared unto *Mary*, she supposing him to be the Gardiner said, *Domine si tu*, or sit, if thou have borne him from hence tell mee. This Question was well asked, *Domine si sustulisti*, if you have taken him away? for none could take him away but himselfe. The *Rose*-tree, though it be troden on and trampled on in the Winter, yet by the heat of the Sunne, by the heavenly influence, without any other helpe it springs againe: so though they sought to lay our Saviours honour in the dust, and (even) trample on him, yet by the power of his Divinity (without other helpe) he did *Erigere caput*, lift up his head again.

Happily

^w John 20. 13.

^x Mat. 28. 6.

y Gen. 31. 30

z John 20. 15.

a Mat. 28. 2.

b 1 Kings 17. 22

c 2 Kings 4. 34

d 2 Kings 13. 21

e Psal. 45. 7.

f Virgil.

g de re ur.
Christ. pag. 483.

h Iohn 10. 18.

Happily the Gardiner (if it be a Garden Rose) may remove some of the Earth for the *Roses* springing, and an Angell descended^a and rolled away the stone, for our Saviours rising. Others did rise before Christ, for *Elijah* ^b raised the widowes dead sonne of *Zarephath*, and *Elisba* being alive raised the *Shunamites* ^c dead sonne; and being dead his dead bones did raise ^d a dead man. These were great miracles which these great Prophets did, but he that was anointed^e with the oyle of gladnes above his fellowes, did lift up his head among the rest, *Quantum lenta solent inter viburnacupressi*, ^f as much as the loftiest Cedars overtop the lowest shrubs. What they did it was *in nomine & fide ejus*, saith *S^t. Cyprian* ^g in his owne name, and by his power; but he, as he layd downe his life of himselfe ^h, so he had power to take it up of himselfe. They rose to die againe, but he rose to live for ever: for herein the resemblance doth not hold
betweene

betweene him and the Rose; the Rose springeth and dyeth againe the next winter, but Christ being raysted ⁱ from the dead, dyeth no more, death hath no more dominion over him. They did not conquer death, but death did at last conquer them, but Christ *rediit victor a mortuis*, *infernū secūm spolia trahens* ^k, did rise as a conquerour from the dead, carrying with him Trophies of his triumph over death and Hell. And it was he onely *Qui virtute propria ut victor prodiit de sepultura*, saith S. Bernard ^l, that by his owne power could rise as conquerour out of the Sepulchre. Though they laid him in the earth, they could not keepe him under the earth, though they did *Imponere Pelio Ossam* ^m, lay a great stone upon the Sepulchre, but at the Spring of the resurrection he rose againe, herein shewing himselfe to be the springing Rose of Sharon; and so I come to the limitation of this attribute, *Sharon. I am the Rose of Sharon.*

E

Sharon

ⁱ Rom. 6. 9.

^k *Ruffinus in Hym. Apost. inter oper. Cypriani.*

^l *De Resurrec. Christi.*

^m *Virg. Georg. lib. 1. v. 181.*

n Ainsworth in
locum.

o 1 Chron. 27.
29.

p Ifay 35. 2.

q Pagin Lexic.

Sharon is the name ⁿ of a place or playne which was very fruitfull, where in King *Dauids* herds of Cattell^o were fed. And the Prophet speaking of the flourishing of Christs Kingdome, saith ^p that the excellency of *Carmel* and *Sharon* shall be given unto it. And in this sense it shewes that Christ takes no delight in them that are barren, but in them that are fruitfull in good workes: and also it shewes the fruitfull estate of the Church under Christ, that it is no barren *Doe*, but a fruitfull *Hind*: and although before his coming shee was a barren Wildernesse, yet by him she was as fruitfull as *Sharon*. But the word *Sharon* in the originall signifies ^q a Field in generall, as well as the Field *Sharon* in particular; and therefore give me leave to follow the old Translation of this word, which renders it, *I am the Rose of the Field*; for therein lyes hid three mysteries.

First, he is the *Rose of the Field*, not
of

of the Garden : *Campus enim sine omnibumano floret adminiculo, non seminatus ab aliquo, non defossus sarculo, non impinguetur fimo : sic omnino, sic virginis alvus floruit, sic inviolata, integra, & casta Maria viscera, tanquam pascua eterni viroris, florem protulere, cujus pulchritudo non viderit corruptionem, cujus gloria in perpetuum non marcescat, saith S. Bernard*

The Field flourisheth without mans industry, it is neither sowed nor digged nor dunged by man, but the Flowers grow in it by the providence of God : so Christ was conceived by the holy Ghost without the help of man, the virgins Wombe did flourish, and her chaste bowels (like a Field of eternall greenesse) brought forth a Flower whose beauty never saw corruption, and whose glory shal never wither. The flowers of the Feild have onely a father in Heaven, that is, the Sunne by whose heat and vertue they grow, and a mother in earth, that is, the ground

E 2

from

r D: Adventu.
Ser. 2.

Doctor Guil-
lami 7 Gold
Candlest tract
of the Incarn.

from whence they spring : so this
 flower of the root of Iesse had onely a
 father in Heaven, God : and a mother
 in earth, the virgin. He was *Deus de pa-*
tre, homo de matre, de patris immortali-
tate, de matris virginitate, de patre sine
matre, de matre sine patre, de patre sine
tempore, de matre sine semine, saith Saint
Augustine, he was God of his father,
 man of his mother, of the immortali-
 ty of his father, of the virginity of his
 mother, of his father without a mo-
 ther, of his mother without a father,
 of his father without time, of his mo-
 ther without seed. *Anselmus* hath ob-
 served " foure waies by which man
 may come into the world. First, by the
 help of man and woman, the common
 way. Secondly, without the help both
 of man and woman; as *Adam*. Third-
 ly, of a man without a woman, as *Eve*.
 Fourthly, of a woman without a man,
 as *Christ*. God made the first *Adam*
 without the help of man, for God
 formed

t De Tempore
 Ser 23.

v Lib 2. cap. 8.

w Gen. 2.7.

formed him of the dust of the ground, and breathed into his nostrills the breath of life; so God made the second *Adam* without the help of man, but the holy Ghost overshadowed the virgin, and she conceived. *Ergo si tunc licuit hominem sine homine nasci, cur nunc licuit hominem sine homine de Maria virgine procreari*, saith *S. Austin*^x. If man might then bee made without mans helpe, why should not the man *Christ Iesus* be borne of a virgin without the help of man? Divers have rendred divers reasons why it should be so, first, because as that woman was a virgin by whom sinne was spread among men, (as *Irenaeus* thinketh that *Eve* was a virgin when shee gave her husband of the forbidden fruit) so was it fit that she should be a virgin, by whom a Saviour should be produced for man: for it pleased God that the fall and rising from sinne, the salve and the sore should be brought unto us the same way, though not by the

E 3

same

x De Tempore
Ser 17.

y Lib. 3 cap 33

z Ludolph de
vita Christi par
1. cap. 9.

a Beda apud
Ludolph.

b D: Sanctis.
Ser. 17.

c 2 Cor. II. 2.

same meanes : *Ceciderat autem homo diabolo destinante, serpente exequente, dialogo interveniente, & muliere consentiente*. When man, fell the divell appoynted, the Serpent obeyed, the speech passed betweene the woman and the Serpent, and shee consented. Contrarily when man was restored; *Deo destinante, Angelo exequente, dialogo interveniente, & virgine consentiente*, God appoynted, the Angell obeyed, the speech concurred, and the virgin consented. Secondly, Christs generation was a figure of our Regeneration, and it was fit, saith Saint August. ^b that Christ the head should be borne of a virgin, to signify that his members (the children of God) must be borne of a virgin the Church : so the Apostle tells the *Corinthians* ^c, I have espoused you to one husband, that I may present you as a chaste virgin unto Christ : for Christs Church (like his mother) is both a mother and a mayd, a mother (being betrothed to him)

as

as she brings forth, and brings up many children for him, and a virgin as she remaines spotles before him. Thirdly, being God^d, it was fit that he should be borne of none else but a virgin: and it was fit that a virgin should bring forth none but God. Fourthly, Christ had a father in Heaven before, God was his Father by an ineffable generation, and therefore he was not to have a father on earth, lest he should have had two fathers. Fifthly, the truth was to answer to the tipe; *Melchisedeck* was a type of Christ, and it is said of him, that hee was without father, without mother; so Christ was God without mother, and man without father. Lastly, Christ^f was to take away sinne, which he could not have done if hee himselve had been borne in sinne; and he could not have been free from sinne, had he not been borne of a virgin: our Saviour himselve tells us^g, that which is borne of the flesh is flesh. All men
that

d *Barvad Ro. 1.
lib. 7 cap 10.*

e *Heb. 7. 3.*

f *Stap. Promp.
Mor. In fist.
Annunc.*

g *John 3. 6.*

h Psal. 51. 5.

i Ezek. 44.
1, 2.

k 1. Kings. 6. 7

l Dan. 2. 45.

m Numb. 17. 7.

n De Tempor.
Ser. 11.

that are begotten of men may say with the Prophet David ^a, Behold I was shapen in iniquity, and in sinne did my mother conceive me. Hee onely was free from originall corruption, that came not into the World by an ordinary conception. This was figured by many things in the old Testament, by the gate of the Sanctuary which was shut, and the Lord said ⁱ it shall be shut, it shall not bee opened, and no man shall enter in by it, because the Lord the God of Israel hath entred in by it: by Solomons Temple that was built ^k without an iron instrument: by the stone ^l cut out of the Mountaine without hands; and Aarons Rod that ^m blossomed and brought forth ripe Almonds without seed, signified that CHRIST should bee brought forth of a virgin without mans seed, or hands, or helpe. *Sicut non poterat caro nisi de carne nasci, ita non poterat Dei caro de femineo utero nisi sine generante prodire,* saith S. Aug. ⁿ

As

As flesh could not bee borne without flesh, so the sonne of God could not be borne but without carnall generatiō. He came not into the world by the helpe of man, but by the providence, of God herein resembling the *rose* of the cōmon field.

Secondly, *the Rose of the Field* ° is not inclosed, and made private to a few, as the garden *Rose* is, but is common to all that will gather it: So Christ is not inclosed to a few, but is common to all that will lay hold upon him. Once (indeed) before Christs comming, Christ might properly have been said to bee *the Rose of Sharon*, when the Iewes were Gods peculiar people. Then in *Juda* ° was God knowne, and his name was great in *Israel*. God did then choose for himselfe one Vine of all the Trees of the Forrest, one *Rose* of all the Flowers of the Field, one *Dove* of all the Birds of the ayre, and one Nation of all the Kingdomes of the World: but since his manifestation in the flesh, the vayle

° Doctor Dove
in loc.

Psal. 76. 1.

q Luke 23. 45.

r Eph. 2. 14.

s Mat. 10. 5.

t Mark. 16. 15.

v Doctor Boys
on the Epist. 2.
Sunday after
Easter.

w Exod. 30. 34.

x Ephes. 5. 2.

of the Temple was rent q, and the middle wall of partition was broken downe r, and he became the *Rose of the Field*. And although the Apostles at the first were commanded s not to goe into the way of the *Gentiles*, nor to enter into any City of the *Samaritanes*, yet afterwards their commission was renewed, and they were commanded t to preach the Gospell through the World. It is well observed v that GOD commanded Moses to put in his perfume w as much *Galbanum* as *Frankincense*, and as much *Frankincense* as *Galbanum*, to signify that Christ in his oblation on the crosse, a sacrifice x of a sweet smelling savour unto God, shed as much blood for the labouring man that followeth the Plow, as for the Prince that sitteth on the Throne: and that his precious blood hath, greater force in some then in other, is not the fault of him that did so well impart it, but of them which do so ill imploy it. Christ

was

was borne in a common lme, *diversorium dicitur, quia ibi diversi conveniunt*, saith Isidore y he receives (like that) all comers. *In medio Templi misericordia est, non in angulo aut diversorio: In communi posita est, offertur omnibus, & nemo illius expers nisi qui renuit*, saith S. Bernard.

The mercy of God was placed in the midst of the Temple, not in some nooke or corner, it is proffered to all, and none goes without it, but he that refuseth it: for though the Rose of the Field lyeth common to all, yet are not all partakers of the benefit of it, but onely these that use it for smell or for medicine: so although Christs merits are common to all, hee keepes open house for all commers, yet those onely have full benefit by them that lay hold upon them. God loved the World (indeed) when he gave his onely begotten Sonne (not onely to it, but for it) but those onely that believe on him shall not perish, but have life everlasting.

y Apud Govran.

τ In Purifi.
pag. 101.

a John 3. 16

b Bullinger in
Tit. 2. 11.

i 2 Cor. 5. 15.

d 1 Tim. 2. 4.

c Hom. 9 in Gen
& recyrtur in
ter errores ejus
ab Abra. Scul.
peto in medull.
Patr. To. 1. lib.
6. cap. 6.

f Part. 1. Quest
19. Art. 6.

g Doctor Pri-
dean x Lect.
Oxon. Lec. 3.

ubi prims.

ing. *Prædicatio Christi neminem excludit nisi qui sese suapte excluferit perfidia*^b, Christ excludes none but those that exclude themselves by unbeliefe. The Apostle tells us^c that Christ dyed for all : And God^d will have all men to bee saved, not all of the World, as *Origen.* would have it^e, that all men and divells also shall be saved at the last day. But some say, God will have all men to be saved which are saved, not that there is none that shall not be saved, but that all those that are saved, are saved by the good will and pleasure of God, so *Aquinas*^f: or as others, God will *voluntate qua invitat*, Because he puts no blocke in the way, *non voluntate qua efficit*, for he doth not remove the impediment: so a learned professor^g of Theology or: else God will *voluntate antecedente, non consequente*, with his antecedent, not consequent will; so *Aquinas*^h from *Damascen*: as the Iudge in his antecedent will would have all men to live, but in his consequent will he

he would have the malefactors to be put to death ; so God (*antecedenter*) will have all men to be saved, but (*consequenter*) hee will have the wicked damned. Or else Christ dyed for all *secundum sufficientiam* ; in respect of the sufficiency thereof, but not *secundum efficientiam*, in regard of the efficiency thereof, as being effectuell onely to the faithfull or elect of God, so the Master of the Sentences : though that distinction be exploded by many as well of the Church of Rome, as of the Church of England, which hold that onely to bee sufficient which is effectuell. *Il- lirus* & saies, *Christus actu passus est pro omnibus sed non actu salvantur, aut omnibus actus eius passio prodest*, Christ suffered effectnally for all, but his sufferings are not effectuell unto all : others would have the word (all) to bee understood, *non de singulis generum, sed de generibus singulorum*, and then it is taken distributive,

i Lib. 3. *disfin.*
19. & Nich. de
Orbell. com. in
Sent.

k De Trop. &
Schem. Sac.
Litt. Trac. 4.

1. *Arist.* 2. *Pol.*
cap. 2.

m *De Corre.* &
Gr. 1. & *Cosm.*
in 1. *Tim.*
n *Arcius* in 1.
ad *Tim.* cap. 2:

o *Joh* 5. 4.

p *Clem.* 5. apud
Baradium.

not Collective, as Logicians speake,
distributively for all sorts and conditions
of men, high and low, rich and poore,
Iew and Gentile, not universally for e-
very particular person, so S. *Augustine*,
m Lastly, suppose it bee understood de
individuis omnibus (as some) n of all
particular persons, God will have all
to be saved (*conditionaliter*) if they will
use and apply the meanes. Christs blood
is like the poole of *Bethesda* o, which
was able to cure all manner of diseases,
but it cured none but those that did en-
ter into it. So though it be true which
some p affirme, *unam guttam sanguinis*
Christi pro redemptione totius humani ge-
neris suffecisse, That one drop of Christs
blood was of sufficient vertue for the
redemption of all mankind, yet (though
it were all shed) it is of no more vertue
to him that will not lay hold upon
it, then a pardon would bee benefici-
all to him that should either refuse or
rend it. The least drop of Christs blood

(as

(as hath been said) in respect of the excellency of the person, the innocency of the nature, and the efficacy of the *Crosse*, was sufficient to redeeme the World, yet this excellent salve so soveraigne for all sores, doth no more good to many, then the most soveraigne *Rose* or *Herb* of the Field can worke them health that will not apply it to their severall diseases. *Si quis non credit in Christum, generali beneficio ipse se fraudat, ut si quis clausis fenestris radios solis excludat* saith S. *Ambrose* & If any believe not in Christ hee deprives himselfe of the benefit of his passion, as if one by shutting the windowes should shut out the light of the Sun: and therefore he that will not gather this *Rose*, let him blame himselfe, seeing hee is not inclosed in the garden, but the *Rose* of the open Field.

Thirdly, the *Rose of the Field* is for profit as well as pleasure, it being healthfull for many Medicines, as the *Herbalists*

q Ser. 8. in. Pf.
118.

r Doctaneus
Lantravoc.

[Exod 3.14.

t Job. 2.7.

v Psal. 14. 1.

w Lu. 8. 43.

lists r have observed : so *Christ* was profitable for us, and healthfull unto us. He was knowne in the old Testament by this name, I am^r, leaving a blanke for us to write what we will, and he will supply the rest. I am your Saviour, your Physitian, your guide, your gayne, your all in all, for so he is to them that love him. Before *Christs* coming the whole World was weake and wicked, sickly and sinfull. The generall consumption of goodnes, the Dropsie of covetousnes, the Tympany of pride, the Gout of idlenes, the tertian of incontinency, and the quotidian of Gluttony did shew that *Adam* was turned *Enosh*, full of infirmity. Neither had this infirmity seised partially on it, but with *Iob* t from the sole of the foot to the crowne of the head, they are all u corrupt. *Nulla sanctitas, nulla sanitas*. Nor was this malady but newly entred, or continued onely twelve yeares, as the w issue of bloud had with the woman,

OF

or thirty and eight yeeres, as the mans infirmity x at the poole of *Bethesda*, but the World had lyen bedrid almost foure thousand yeeres, given quite over by the Law unto death; in this forlorne hope came the y resurrection & the life, the sole Saviour and great physitian of the world, crying out for our comfort, the world is not dead, but sleepeth; restoring health two wayes, mediate, and immediate. First, mediate, by meanes: not as once, by clay and spittle. Secondly, z as he restored sight to the blind: or as *Isaiah* to *Hezekiah*^a, by a lump of dry *Figs*, nor as *Elisha*^b to *Naaman*, by the waters of *Jordan*: but a *Samaritanes* cure^c, Wine to searce, and Oyle to supple, the Law being a corrosive to kill the dead flesh, and the Gospella Cordiall to comfort the heart. And this physick doth hee still administer by his instruments, his Embassadors: by them that plant in the Pulpit, and water in the presse, that plant in their Doctrine, and water in their

x John 5. 5.

y John 11. 25.

z John 9. 6.

a 2 Kings

20. 7.

b 2 Kings

5. 10

c Luke 10. 34

conversation : by them that admini-
 ster such physick as he doth direct
 and apply such salves as the word doth
 prescribe for the healing of sick soules
 Secondly, Christ heals immediately by
 himselfe; pride was *Adams* bane, Christ
 cured it by humility; man (surfeiting) fell
 by the forbidden Tree, Christ (fasting)
 cured it by the cursed Tree. Other Phy-
 sicians ^d restore health by opening of
 veynes, by letting of blood, by giving of
 Potions, and by prescribing of dyet, but
 Christ (this heavenly Physitian) made
 himselfe the Physick to heale us, he took
 the bitter Potion ^f of vineger, the deite of
 fasting ^g, the blood-letting in his Hands
 his Feete, his Side, his Head his Body
*Mirabile plane & incomparabile genus me-
 dicinae, propter quam medicus voluit egrotare,
 & egrotos ipsos, quibus salutis remedium
 procuravit, sua decrevit infirmitate curare*
 saith *S. Aust.* ^h It was a wonderfull and
 incomparable kind of physick for which
 the Physitian would bee sick, and deter-
 mine

d *Stella in Luc.*
 5.

e *Stapler. Prom.*
mor. Dom. inf.
off. nat. Dom.

f *John 19. 29.*

g *Mat. 4. 2.*

h *De Sanctis*
Ser. 19.

mine to cure those sick persons (to who
he procures health) by his owne infir-
mity. *Esse hominis filius voluit ut nos Dei fi-*
lius faceret, humiliavit se ut populum qui pri-
us jacebat erigeret, vulneratus est, ut vulne-
ra nostra sanaret, servivit ut ad libertatem
servientes extraheret, mori sustinuit ut im-
mortalitatem mortalibus exhiberet saith S.

Cyprian. He would be made the son of
man to make us the Sonnes of God, he
bumbled himselfe that hee might exalt
the humble, he was wounded that hee
might heale our wounds, he became a
servant that he might set us at liberty that
were servants, he dyed to restore immor-
tality to mortall men. And indeed *Christ*s
whole life, whether you consider his
Doctrin or his doings, was healthfull
and medicinable to us, if we obey his
precepts, or imitate his patterne.

This Text hath been hitherto as a
fruitfull Field wherein I have gathered
some corne, I shall now bind some pro-
fit of it up in sheaves that you may the

k John. 11. 36.

l Div. Bern.

m Compar. on
Rom. 8.

n Gen. 14. 24

better carry it away with you. First, therefore, here we may see Christs love to us with astonishment and admiration. What the *Jewes* said concerning *Lazarus* ^k (when Christ raysted him from dead) behold how he loved him; so may we say, behold how he loved us, how deare and pretious our life hath been in his eyes may appeare by the greatnes of the price which hee payd for it, even his owne life. *Quam indebita miseratio, quam grata dilectio, &c. regem gloria crucifigi pro despicatissimo vermiculo* ^l! O how undeserved is that mercy, how free is that love, that the King of glory should be crucified for despicable Wormes! It was a great love ^m that *Abraham* shewed to *Lot*, in hazarding his owne life ⁿ, and the lives of his family to rescue him out of the hands of *Chedorlaomer*; but not comparable that love which our kinsman, the Lord Iesus, hath shewed unto us, who hath given his life to deliver us out of the hand of our enemies. It was a wonderfull great love that God would

would make man like himselfe, and allthings for man, greater love; that he himselfe would be made man; but greatest of all that he would dy for his saluation. Secondly, let us consider the odiousnes of sinne with hatred and detestation. Thousands of Rams^e, nor ten thousands of Rivers of Oyle, could not make satisfaction for sinne, neither could the fruit of our body make satisfaction for the sinne of our soule, but the Son of God must needs dy for the sins of man. If sinne cost Christ so deare, doubtles it will cost us dearer, except we repent. *Memoria ergo crucifixi in nobis crucifigat omne peccatum* ^p, is an excellent counsaile, and worthy our practice: therefore let the remembrance of Christ crucified cause us to crucify all sin in us, he stretched out his hands on the Crosse to embrace us, and let not us stretch out our hands to wickednes to disgrace him, he was crucified for us, let not us crucify him againe by

our

o Micah. 67.

p Div. Bern.

our sins, but crucify our sins that caused him to be crucified. Thirdly, Christ is a patterne for our imitation, and that in three things. First, we must imitate him in the sweetnes of our action, especially in doing good. Secondly, in our resurrection, which is twofold, the first *ἀνάστασις τῶν νεκρῶν*, the other is *ἀνάστασις ἐν τῷ νεκρῶν*. The one is a resurrection of the dead, the other is a resurrection from the dead: We must rise from the death of sinne to the life of grace, if wee meane to rise from the death of the grave unto the life of glory. But we must not rise as the *Rose-tree* doth at the Spring to dy againe the next winter, but with Christ, he being raysted from the dead^a dyeth no more, death hath no more dominion over him, and we must so rise from the death of sin, that we never commit the same sins againe. Thirdly, as Christ was conceived and borne for us, so must we conceive and beare him in our hearts. There is a threefold nativity of Christ, Divine from

^a Rom. 6. 9.

from his Father, fleshly from his Mother, and spirituall in the mind. *Ex patre nascitur semper, de matre natus est semel, in mente nascitur saepe*, saith *Innocentius* ^r; He is borne of his father alwayes, he was borne of his Mother once, and is borne in the mind often, and we must endeavour to keepe him there alwayes. Forthly, here is also matter of consolation, and that in a double respect, first as *Christ* is the *Rose* of the common Field, and lyes open to all, he refuseth none but those that refuse him. Secondly, because he is the *Physitian* of our Soules, that is able to cure them, hiding all our sins, and healing all our Sores, giving us spirituall health here, and eternall health and happiness hereafter. Lastly, as *Elisha* said to his servant concerning the good *Shunamite*: She hath been carefull for us with all this care, what is to be done for her? so may I say to you concerning our Saviour, he hath been thus carefull for us, what shall we doe againe for him? As
he

r Ser. 3. apud
B. l. rad.

2 Kings. 4.
13.

† Revel. 19 4.

he dranke to us in the cup of salvation, so let us pledge him in the cup of thanksgiving: as he gave himselfe a propitiatory sacrifice for us, so let us give up our selves a gratulatory sacrifice of prayse and thanksgiving to him. And let us fall downe with the ^t foure and twenty elders, and the fowre beasts, praying God with our Church, and saying.

Glory be to God on high, and in earth peace, good will toward men. We prayse thee, we blesse thee, we worship thee, we glorify thee, we give thanks unto thee O, Lord God, heavenly King, for all thy blessings bestowed upon us, for that thou hast sent thy Sonne Iesus Christ not only to live among men, but to dy for men: Grant (O Lord) that we may all be partakers of all the benefits of his passion. And that for the same Iesus Christ his sake, who as he died for sin, so he ever lives to make intercession for sinnes. To whom with thee, and the Holy Spirit, be all honour, and glory, now and for ever,
Amen.

To the Right Honorable,
FERDINAND O, Lord HASTINGS,
my very good Lord.

WHAT Thucidides af-
firms, experience proves
true, *expensis studiorum*, that hear-
ing is not lyable to any account,
but *maxime studiorum*, whatsoever a
man speakes (but especially
writes) it layes him open to
others censure, unto which I
have now exposed my selfe, and
craue your Lordships pro-
tection. Your Honour must not
expect any high straynes in this
Sermon.

Haud facile emergunt
quorum virtutibus obstat
Res angusta domi.

As it is I desire your Lordships acceptance of it, as an expression of some part of that duty and service I owe your Honor. The God of mercie poure downe his mercies on your Lordship, your Honourable Lady, and hopefull children. Which shall alwaies be the praier of

Your Lordships in all
duty, and service,

WILLIAM PARKS.



THE
ROSE AND
LILY.

SOLOMONS SONG.2.1.

*I am the Rose of Sharon,
and the Lily of the vallyes.*



That the Queene of
Shebah told Solomon,
that ^a though it
were a true report
which shee had
heard of him, yet
the one halfe was
not told her : so may I say unto you
concerning this *Text*, though it bee a
true report you have heard of him that

2 r Kings 10.
6,7.

A 3

is

b Mar. 12. 42.

c Lib. 2 cap. 5.

d^r Arist. Pliny
Dodon.

is greater then *Solomon*^b; yet the one halfe is not told you. For this *Text* is a most fertile and fruitfull Field, conteyning variety of no lesse profitable then pleasant Flowers, from whence I have already brought you a *Posy* made of *Roses*, and now give me leave from the same Garden to present unto you a *Posy* composed of *Liles*. The *Lily* is next in nobility to the *Rose*, saith *Pliny*^c, and therefore as I have shewed you wherein *Christ* resembles the *Rose*, so must I now shew you how hee is the *Lily of the vallyes*.

The writers^d of the nature of things have written much in the commendation of the *Lily*, affirming it to be a most fine Flower, both for fragrant smell and curious colours. And many Princes did beare it in their crests and Escutchions, but I leave this for *Heralds* to discourse of, and for *Herbalists* to discusse, and shall onely shew you that *Christ* resembles the *Lily* in these fowre

re-

spects. First, the Flower of the *Lily* lifted upward, and open toward Heaven, but toward the earth it is close and shut; so Christ had his mind open toward Heaven, set on heavenly things, but he alwayes neglected and contemned earthly things. Secondly, the leaves of the *Lily* spread outward, and bend downward; so Christ extended his benefits downward, even to his enemies. Thirdly, the whitenesse of the *Lily* may signify Christs eternity, or his incorruptency. Fourthly, the *Lily* growes among thornes, and Christ (when hee was upon the Earth) was conversant among sinners: in these respects hee shewed himselfe to bee the *Lily of the valleys*. And first of the first, the Flower of the *Lily* is open toward Heaven, but close toward the earth, so Christ had his affections open toward heavenly things, but he neglected earthly.

As Christ was sometime ^esubject to his Mother, so was he alwayes obedi-

e Luke 2. 51.

ent

f John 3. 31.

g Coloi. 3. 2.

h Luke 2. 49.

i Ludolph de
vica Christi. part
1. cap. 67.

ent to his father. He that^f came from
above, did set his affections on things
above. This Lily had alwayes the eyes
of his affections open toward heaven
(it being his chiefest care to doe his hea-
venly fathers^h busines) but close shut
toward earth and earthly things. There
are threeⁱ things that hinder us from
having the eyes of our soules open to-
ward Heaven, but Christ was free from
them all. First, *quando oculus nimis oc-*
cupatur circa sensibilia, when the eye
too much imployed about sensible ob-
jects, namely when the affection is set
on earthly things, for then is the eye
the soule dazled with the dust of con-
fousnes, but Christ had no mind to
earthly riches, but as hee had none,
he did desire none. Secondly, *quando*
vis occupatur circa delectabilia, when
is too much taken up with delightful
things, the carnall desires of the flesh
for then the eye is blinded with the
fire of concupiscence: but Christ was

Ser.2. *The Rose and Lily.*

5

free from that, and it is such a sinne that the divell himselve would not tempt Christ by that, though hee tempted him by riches and the glory of the World^k. Thirdly, *quando nimis occupatur circa sublimia*, when it is intent on lofty things, namely ambitiously taken up with the pompe and glory of the World, for then the eye is darkned with the smoake of pride, but Christ was free from that, for he^l fled from those that would have made him King. So that he had no worldly riches to clog him, no carnall pleasures to allure him, no ambitious thoughts to stop him, nor any of those to hinder him for having his eyes and thoughts settled on heavenly things. Hee was not like the *Basilisk*es which *Pliny*^m calls *καταδίνες*, because they looke downward, and cannot turne their countenance upward toward the Firmament: but rather he was like the fish which *Albertus* (as I remember) makes mention of, that

^k Mat. 4

^l John. 6. 16.

^m Lib. 8.

B

had

had but one eye, placed in his pole, so that he alwayes looked upward, minding things above, but hee did altogether neglect (if not contemne) all earthly things. Which will the better appeare if we consider his poverty in his birth, in his life, and in his death. First, in his birth : *Exigua magni pompa puerperii*, saith S. Cyprian^o, There was but small pomp at this great birth; he was borne in someane a manner; that the cratch was his cradle, the^o manger his chamber, and the stable his Inne. If the Sun of God will needs come and dwell among the sons of men, Kings palaces (me thinks) were bad enough to receive so worthy a person, and yet (behold) the stateliest place for his entertainment is a stable. If the King of Heaven will needs come into the earth, the most princely chamber were fittest for him to be lodged in, and yet (behold) he lies in a manger. If King Solomon was so ravished with admiration,

n Serm. de nat.
ti. Chri. sti.

o Luke 2. 7.

tion, when hee considered that G o d
 would reside at the Temple in *Hiera-*
salem (which was so glorious that it
 was ^p seaven years in building) that
 hee cries out q, But will G o d indeed
 dwell on the earth? behold the Heaven,
 and the Heaven of heavens cannot con-
 tayne thee, how much lesse the house
 that I have made ? how much more
 would he have admired, had he come
 into this stable, and found Christ (this
 Lord of life) lying in a manger ? Se-
 condly, in his life-time he was poorer
 then the beasts of the Field, and the
 Birds of the Ayre, for they have dens
 and nests to roost and to rest in, but
 hee had not a place where to lay his
 head, as himselfe testifies r. And as for
 his outward estate he was so poore, that
 when tribute was demanded of him,
 he had nothing to pay it, but he sends
 Peter with an angle ^t to catch a fish to
 bring him money to pay it : therein
 shewing great ^t Majesty as well as
 B 2 poverty,

p 1 Kings 6 38.

q 1 Kings 8. 27

r Mat. 8. 20.

t Mat. 17. 27.

t Iansⁿ. con.
cap. 69

¶ 2 Cor. 6. 10.

¶ Cicero Paradox 1.

¶ John 19 23.

poverty, his poverty in that he had nothing wherewith to pay it, and his Majesty in that being Lord of Sea as well as Land, he commands a Fish to do it for him. So that as the Apostle S. Paul sayes of himselfe, " he was as having nothing, and yet possessing all things; so may I say of Christ, he possessed nothing, and yet he was Lord of all. When Friene. w the City where Byas dwelt was taken by the enemies, and the Citizens fled, carying as much of their substance with them as they could, when he was admonished by some to doe the like, *Ego quidem (inquit) facio, nam omnia mea mecum porto* ; I doe it (said he) already, for I alwayes carry all my goods about me : so lightly did he esteeme of those *ludibria fortuna*, (riches) that he thought them not worth a carrying : so Christ carryed all his goods about him, so that when he died, he needed no executors to prove his will, for * the Souldiers parted his goods

goods among them, and hee had nothing for them to part, but onely his garments. I have heard a story of *Richard Nevile*, sometime Earle of *Warwick* (how true it is, I know not) that when the people would have made him King, hee refused that dignity, saying, that he had rather make Kings then be one: but this I know, he that putteth downe one, and setteth up another, when the people would have made him King, refused it. *Erat Rex qui timebat fieri Rex: nec talis Rex qui ab hominibus fieret, sed talis qui hominibus regnum daret*, saith Saint *Augustine*^z He was a King that feared to bee made a King, not such a King that should be made by men, but such a King as should give a Kingdome to men. A King hee was indeed, and acknowledged to bee so^a by the wise men at his birth. *Nathanel*^b, and the whole multitude acknowledged him^c to bee King in his Life: at his

B 3 death

Mat. 27. 35.

y Psal. 85. 7

z In John
Tract. 23.

a Mat. 2. 2.

b John 1. 44.
c Luke 19. 38.

d John 19. 19.
22.

e Calvin in Iohn
19.

f Iohn 19. 38.
39.

g Ad frat. in
Ex. mo. Ser. 48.

death Pilate wrote him King of the
Iewes^d, and would not alter that title,
and yet hee would not be made a King
by the people, lest^e his spirituall King-
dome should have been at an end; he
refused to be made a King on earth,
for hee was already King of Heaven
and earth. Thirdly at his death he was
so poore, that he had neither Sepulchre
nor winding sheet of his owne, but^f
Ioseph and Nicodemus were faine to
supply them. Even the richest men and
most puissant Monarchs have nothing
at their deathes, that they may proper-
ly call their owne, but onely their Se-
pulchres. We may say of them all as
S. Austin^g speakes of *Cæsars Tombe*;
Though hee were the feare of men, and
terror of Princes, yet all his great riches,
his titles of Honour and Dignity, his
Crowne and Scepter, Speare and
Sword, *Omnia sibi pariter defecerunt, quan-*
do defecit spiritus ejus: & reliquerunt
eum captivatum in sepulchro trium brachia-

orum

rum plenum fætoze & putredine: All those things left him (as they doe all men else) when he was bereft of his soule, and left him nothing but a Sepulchre of six cubits to conteyne him ; but Christ, as he was without all earthly pompe in his life, so at his death he had not so much as a Sepulchre or winding sheet of his owne, untill they were given him. In all which respects we may say of him with S. *Augustine*^h, *Omnia bona terrena contempsit homo Christus, ut nobis ea contemnenda monstraret.* The man Christ Iesus did contemne all earthly things, to teach us also to doe the like. It was a curse layd upon the Serpent in Paradiseⁱ, upon thy belly shalt thou goe, and dust shalt thou eat all the dayes of thy life, and therefore the seed of the woman^k being to break the head of the Serpent, went not on his belly, nor had his affections placed on the earth, but was listd *sursum versus cælum*, upward toward Heaven, therein

*h De catechi-
zandis.*

i Gen. 3. 14.

k Ver. 15.

therein resembling the Flower of the
Lily of the Valleys.

Secondly, *folia liliorum non solum dilatantur ad latera, sed etiam inferius declinant ad ima*, the Leaves of the Lily do not onely extend outward, but bend downward, so Christ extended his benefits farr off, and even to his enemies.

1 Eph. 2. 13.

The Apostle S. Paul tells the *Gentiles*¹, that now in Christ Iesus yee who sometimes were farr off, are made nigh by the blood of Christ. Christs benefits

m Psal. 133. 2.

to us, are like the oyntment^m on *Aarons* head, that ran downe on his beard, and descended to the skirts of his garments; they went downe to the lowest members of the Church. When he was upon the earth hee shewed his love unto the poore, in doing good to the Halt, the Lame, the Blind, as it were so many cripples from severall Hospitals. Now loveⁿ is more shewed in deeds then in words: but more in suffering, then it is in doing, so that
 the

n Doctor Bays
 expo. of the
 Creed.

the love of Christ was especially shewed unto us in dying for us. As the Father shewed great love in giving his Sonne unto us ; so the son shewed like equall love in being so ready to suffer for us. Greater^o love hath no man then this , that a man lay downe his life for his friends ; but Christ suffered for us *dum inimici essemus* ^p, while wee were sinners, and enemies, and gave himselfe to death for us , while wee were^a dead in trespasses and sins. Wee read of some indeed that have been ready to dy for their friends, as ^r Damon for his *Pithyas* ; *Pylades* ^r for his *Orestes*, of whom the Poet. ^t.

^o John 15. 13.

^p Rom. 5. 8, 10.

^a Eph. 2. 1.

^r Cicer. Offic.

^f Idem de Amici
^t Ovid.

*Exitit hoc unum quod non convenerat illis,
Hic negat, inq; vicem pugnat uterq; mori.*

They never fell out about any thing but this, which of them should first lay downe his life for the other. And wee read of some that have dyed for others, as S. *Austine* reports ^v of *Castor* and

^v De Civitate
Dei l. 8. cap. 5

C

Pollux

Pollux the sons of Tyndarus, that Pollux intreated to impart halfe his life on his brother. And we read that Codrus did willingly ^w dy for his countrey. And also it is reported ^x *Subeuntem fata mariti Alcesten* : that *Alcestes* did undergo the destinies of her husband, and by her death redeemed his life. These shewed great loves in laying downe their lives, but it was for them that loved them as much, or had deserved so much at their hands : But Christ layd downe his life for us, not onely *Sine nostris meritis*, *sed cum nostris demeritis* saith S. Bernard^y, when we deserved no love, but when we deserved as much hatred from him as was due unto his enemies; and extended the fruits of that love, and the benefits of that passion to all that will lay hold upon them. It is written of the *Cherubins* ^z that they stretched out their wings, *ad parietes usq;*, to the wall on each side, full ten cubits so Christ being stretched

^w *Iustin.*
^x *Iuvenall.*

^y In *Cam.* Ser.
 15

^z 1 Kings 6.27.

stretched forth upon the Crosse, extended his benefits to the ends of the World: hee stood open to receive all commers, and spread forth the branches of his love unto all, therein resembling the leaves of the *Lilies of the Valleys*.

Thirdly, the *Lily*, *Lactei floris herba*, unde & nuncupata, quasi *lidia*, saith *Isidore*,
^a *cujus cum candor sit in foliis, auri tamen species intus effulget.* The *Lily* is a milke white Flower; from whence it takes its denomination from the whitenes of it, and the whitenes of the *Lily* may signify Christs eternity. And therefore *S. Iohn* the divine describing the parts of Christs Body, sayes^b his Head, and his Haires were white like Wooll, as white as Snow; for though, as hee is man he had a beginning, yet in regard of his God-head he is eternall, and is therefore called^d the ancient of dayes; there is nothing more ancient then he: for he had a being when all other crea-

a Orig. lib. 17
cap. 9.

b Rev. 1. 14

c Perkins on
the Rev.

d Dan. 7. 22.

e Sidenham Ser.
on John 8. 50.

tures were not, being begotten of his Father before all time. And therefore the *Arrian* out of his envious pride^e is at once bountifull and injurious, willing to invest Christ with the title *divinus*, but disrobes him of that glorious title, and his owne, *quod deus*, granting him a like essence with the Father, not the same, equall to him in power, not eternity: for if he bee a sonne (saith he) he must be borne, and if borne, there was a time when there was no sonne.

f Ef. 53. 8.

g De Trin. li.
12.

Indeed it is true according to the course of nature, but this is so farre above it, that^e who can declare it? *Cum natum confitemur, non tamen non natum prædicamus*, saith S. Hilary^e. When we confesse that he was borne, we do not say that he was not borne. For *ubi auctor æternus est, ibi & nativitatis æternitas est*, Where the author of the birth is eternall, there is also an eternity of the nativity, and from an eternall begetter pro-

proceeds an eternall begetting. Indeed the Word^h was made flesh, but *non amiserat quod erat, sed coeperat esse quod non erat*, saith the same Father hee ceased not to be what he was before, but he began to be in a new manner that he was not before. The name יהוה *Iehovah*, derived from היה *Havah* fuit, he was, (in which name all time past, present, and to come is comprehended, as the *Rabbins*^k have observed) is given unto Christ, who is called *Ier. 23. 6.* יהוה צדקנו *Iehovah tsidkenu* the Lord our righteousness: intimating that hee is the same G O D that is^l, that was, *ab eterno*, from all eternity, and will be in *eternum* to all eternity. Hee being the same yesterday^m before his coming, to day, at his comming, and for ever, even at his comming againe. Heare Christ testifying of himselfe;ⁿ as the Father hath life in himselfe, so hath he given to the Son to have life in himselfe. *Apertissime docet* (saith Saint

^h John 1. 14

ⁱ De Trin. li. 3.

^k Boetij on Ex.
apud Anf.
worth.

^l R. v. 1. 8.

^m Heb. 13. 8.

ⁿ John 5. 26.

o Thesaur. lib.
10. cap. 1.

p Athanas.
Creed.

q Rev. 19. 8.

Cyrill o) *quod sicut pater in seipso aeternaliter vitam habet, sic & filius aeternaliter vitam in seipso habet.* As the Father hath life eternally in himselfe, so hath the Son life eternally in himselfe. As he was man P of the substance of his Mother, borne in the World, so was he God of the substance of his Father, begotten before the Worlds, for hee is eternall; being the *white Lily of the Valleys.*

But whitenes more properly signifies innocency, and therefore the Latines call innocency *candor*, which signifies whitenes, and innocent men, *candidi*, white men: and the holy Ghost seemes to allow it; for the Church is said^a to be arrayed in fine linnen, cleane and white, which is the righteousnes (or innocency) of the Saints. Seeing then that *folia liliorum sunt purissima, & tam intus quam extra candidissima*, the Lily is most pure and white both within and without, it fitly resembles the in-

innocency both of Christs nature and action. *Nigra sunt vitia, virtus candida est*, saith S. Bern.^r vices are blacke, but vertue is white. So that Cicero might well affirme,^r that *Color albus præcipue decorus Deo est*: the whitest colour is most agreeable to the highest Son of GOD. *Absq; liliis nunquam est, qui absque vitiis semper est.* He is never without the whitenes of the *Lily*, that is ever without the blacknes of sinne. Hee is sayrer then the children of men: And it may more truely be sayd of him then it was of *Absolom*^w: But in all Israel there was none to be praysted so much for his beauty: from the sole of his foot, even to the crowne of the Head there was no blemish in him. Christ was a Lambe^x: *agnus dei*, without blemish and without spot: without blemish of originall sin, and without the spot of actuall. There could bee no spot found in his action, nor blemish in his conversation. But some may object

^r In Cant. Ser.
7.

^r De legions li.
2

^r Div. Bern.
ubi supr.

^w Psal. 45. 2.

^w 2 Sam. 14.
25.

^x 1 Pet. 1. 19.

^y Lorin. in Pet

2. Par. 3. q^{ua}.
15. Art. 1.

object and say, Christ tooke upon him the defects and infirmities of our nature, which in us are oft sinfull, and so they might be in him. To this *Aquinas* answers, ² Christ tooke our defects upon him to make satisfaction for us, to manifest the truth of his humane nature, or to be a perfect patterne of vertue unto us. But hee could not take upon him any sinfull defects for any of these causes. For First, sinfull defects could not make satisfaction for sinne, as being that wherewith God is displeased. Secondly, sin could not manifest the truth of his humanity, for sinne belongs not to the nature of man, but is rather contrary unto it for that was good and made by God but sin is evill, and was brought into the Devill. Thirdly, it could be no ample of vertue, as being contrary unto it. But Christ tooke not on him the defects of mans nature, for first tooke not on him ² *defectus vitiosos*,

a Nicol d Orbell. m. 3. Sentent. d. 2. m. 7. 16

pæna

pœnales, not the defects of sinne, as ignorance, and pronenes to evill, which was impossible that hee should bee subject unto; but such defects as were punishments for sinne, as hunger, thirst, &c. Secondly, hee tooke upon him not *defectus personales, sed naturales*, not personall defects, that accompany some particular persons, but universall, that accompany mans nature. But the defects in him did differ from ours in three ^b respects. First, *respectu effectus*, in regard of the effect, in us they often disturb reason, but in him they did not. Secondly, *respectu principii*, in respect of the beginning or cause of them, in us they often goe before the judgement of reason, but in Christ they were alwayes subject to reasons command. Thirdly, *respectu objecti*, in regard of the object, in us affection is not alwaies voyd of fault, being often carryed upon unlawfull objects, but in Christ it was not so,

D

his

^b August de
civitat Dei.
li. 14 cap 9.

his were like water put into a pure Glasse, and ours like water put into a vessell besmeared with durt, the more we stirre it, the dirtier it is. So that (notwithstanding his defects that hee tooke from us) wee may say of him with the Apostle, Though hee were touched with our infirmities, and in all poynts tempted as wee are, yet was hee without sinne. God sent his Sonne ^d in the likenes of sinfull flesh, flesh in truth, but sinfull flesh in likenes, not but that hee was so farre from sinne ^e that he had no inclination unto it. The first *Adam* did (as I may so speake) make sin in the World, the second *Adam* did take away the sins of the World ^g; and it was necessary that hee that should satisfy for the sins of others, should bee free from sinne himselfe. The first *Adam* had a *posse non peccare*, a power not to sinne, but the second *Adam* had a *non posse peccare*, no power

^c Heb. 4. 15.

^d Rom. 8. 3.

^e Six. Sen.
Aunt. 244. ex.
H. 3. Com. in. 3.
S. 2. d. 3.
f. Pysid. on
Pet. 2. 22.

^g John 1. 29.

at all to sin, but hee was.

Integer vitæ, scelerisque purus^h; Hee did no sin, neither was guileⁱ found in his mouth. Neither was it sufficient to manifest the whitenes of his innocency, that hee was free from sin, but hee was full of holines also. *Semper manet sanctus in verbis, sanctus in actibus suis, sanctus in omnibus voluntatibus suis*, saith S. Cyrill^k Christ was alwayes holy in his words, holy in his workes, holy in his affections. And because a sinner cannot make satisfaction for his owne sins, therefore hee ought to be holy^l not legally onely, as the Leviticall Priests were holy, being consecrated by their legall sacrifices; but morally also, which the Apostle settis downe^m in foure Epithetes. First, hee sayes hee is *sanctus*, holy. Secondly, *innocens*, innocent, free from all naturall corruption which the Priests of the Law were subject unto as well as the people. Thirdly, *impollutus*,

^h Horace.
ⁱ 1 Pet 2. 22

^k In Levit 11. 12.

^l Pure. in Heb.

^m Heb 7. 26

not defiled with any actuall sinne. Fourthly, *μετὰ τὸν ἁμαρτωλόν*, *segregatus à peccatoribus*, separated from sinners: that is, guilty of no punishment due unto sinners by the Law. So that his challenge made to his enemies must needs stand good, Which of youⁿ convinceth me of sin. *Habet hoc verbum Christi magnam fiduciam*, (saith S. Origen.) *° cum nullus hominum fiducialiter hoc dicere potuerit, nisi solus Dominus noster qui peccatum non fecit.* This saying of Christ is spoken with great confidence, and carryes credit with it, seeing no man could say so much truly of himselfe, but only our Lord which did no sin. What was said of *Iob* might be sayd of him^p; In all (that hee did) hee sinned not, neither charged God foolishly *i, e.* wickedly. His innocency hath been cleered many generations since (even by his worstenemies) by *Pilate* that condemned him, who acknowledgeth that ^q hee could

ⁿ John 8. 46.

^o 1^a Iohⁿ.

^p Job 1. 22.

^q Luke 23. 14.
22.

could finde no fault in him, and pronounceth him guiltles three times, before he doth condemne him as guilty. And by *Iudas* that betrayed him, who confessed that hee had sinned ^r in that hee had betrayed innocent bloud. So that when *Herod*, and his men of warre ^r arrayed Christ in a gorgeous (or white) Robe, they did therein after a mysticall manner sufficiently testify both the excellent dignity, and the innocent probity of the man, declaring plainly against themselves, that Christ should rather have been acquitted as an innocent, then condemned as a malefactor, for in his innocency he did resemble the white colour of the *Lily of the Vallies*.

r Mat. 27. 4.

r Luke. 23. 11.

Fourthly, the *Lily* growes and flourisheth among Thornes, so Christ when hee was upon the Earth was conversant among sinners. Hee conversed with sinners ^x though hee were free from sinne. And this sence some

Angelom. in
loc.

expound this part of the Text. *Vbi per incarnationis sacramentum, hac in convallem lachrymarum, inter spinas & consortia peccatorum descendit, lilium effectum se esse testatur.* When Christ by the mystery of his incarnation, did descend into this valley of teares, among thorns and sinners he shewed himselfe, to be the *Lily of the Vallies.*

Mat. 9. 11.

The Pharisees did wonder to see Christⁿ, eating with Publicans and sinners but it was no greater marvell to see our Saviour Christ conversant upon earth among sinners, teaching them, then it was to see the Devil with our first parents in Paradice, tempting them. He was the Physitian of soules (as you have already heard,) and sinners were his best patients, and why then should he forsake their company? No, hee shuns them not, but hee converseth with them, and feeds with them, and calls them to come to be cured. *Miraris Iudæ* (saith *Chrysologus*)

Sologus ^W) cur Christus misceatur convi-
vio peccatorum, qui propter peccatores &
nasci voluit, & non recusavit occidi? Obla-
tras cur peccatorum Vinum bibat, qui pro
peccatoribus suum sanguinem fudit? dost
thou admire (O thou Iew) why
Christ should eat with sinners, who
would bee borne for sinners, and re-
fused not to dye for them? Dost thou
murmure that he wil drink the wine of
sinners, which poured out his blood for
sinners? What marvell is it, if hee doth
eate at the table with sinners, that suffe-
red death on the Crosse for them. Ne-
ver did the Physitian leave the patient
that hee would heale, nor God for-
sake the sinner that hee would save? It
was Christs office * not to call the
righteous but sinners to repentance:
not the righteous, for there were none
so righteous, that have no need of his
comming: *Si homo non periisset, filius ho-*
minis non venisset, saith *S^t Augustin^y*, If
man had not sinned, the Sonne of
man

W Ser. 29.

x Mat. 9. 13.

y de Temp^{or}.
Ser. 8.

z Chrys. Hieron.
apud Barrad.

a Eusebius
Pamph Eccles
Hist.

man had not come : or else not to call the righteous, *ironice*,^z that is, not the Scribes and Pharisees which did justify themselves, and thought themselves to have no need of the Physician, but were just and righteous in their owne conceits, thinking all to bee bad but themselves. Like unto whom were thole Heretickes the *καθαρτοι*^a in the primitive Church, that thought themselves (onely) to bee pure, and accounted all to bee sinfull but onely those that were of their owne impure sect : And these were the Fathers and predecessors of the factious *Schismatickes* who (at this day) do walke in their steps, accounting all reprobates, but them of their owne tribe. But he calls those sinners, that feeling their sins acknowledge themselves to bee sinfull. But as the *Lily* (though it grow among Thorns) yet it loseth none of the whitenesse of his colour, or fragrancy of its smell :

smell : so Christ, though hee converted among thorny sinners, yet hee re-
 teyned still his innocency : neither did
 hee converse with them^b, to con-
 firme them in their sinnes, but to con-
 vert them from them. Though hee
 did goe upon^c coales, yet was he not
 burnt. Though hee touched pitch^d,
 yet was hee not defiled with it : though
 hee had fellowship with the proud,
 yet was not hee like unto them, though
 hee were conversant with thornie
 sinners, yet was hee not infected with
 their sins, that kept on still the white
 Robes of his innocency; therein resem-
 bling the nature of the *Lily of the Val-
 leys* : And now, I come to the limi-
 tation of his second attribute to the first
 subject (*of the Valleys*) *I am the Rose of
 Sharon, &c.*

Christ is not the lofty Cedar, but the
 lowly *Lily* ; not of the high Moun-
 taines, but of the low valleys, that is,
 humility it selfe, *Suorum Deus altissi-*

E

mus,

b Jansen *Con-*
cor. cap. 33.

c Prov. 6 28.
 d Eccles. 13. 1.

e Doctor Dove
 in *Lor.*

f August. de
Civ. Dei. l. 14.

mus, suorum Christus humillimus as God of all others is a patterne of Majesty, so Christ of all others is a spectacle of humility ; Hee was an example of humility in these respects ^f : nascendo, conversando, prædicando, miracula faciendo, & moriendo ; In his birth, in his conversation, in his preaching, in his working of miracles, and in his dying. First, in his birth, Hee chose not his descent from the mighty Monarchs of *Assyria*, *Greece*, and *Persia*, but of the contemptible and despised *Jewes* : and among them hee chose not any rich Parents to bee borne of, but a poore *Virgin*, espoused to a poore *Carpenter*. What greater abasement could there bee, then that hee which thundred in the Cloudes, should cry in the Cradle ? that hee should put off the glorious Robes of his immortality, and put on the base ragges of our mortality ; that hee which was cloathed with Majesty and honour, should

should bee cloathed with swadling
clowtes ; that hee that in Heaven was
G O D not subject to his Father , in
earth should bee man subject to his
Mother ; that *Mary* that was a sheepe,
should bring forth a *Sheepherd* ; that
hee which was the Father of *Mary*
should become the soone of *Mary* ; this
mystery is so great, and the humility
so wonderfull, that, as *Saint Bernard*
saith, it^e is *mirabiliter singulare*, & *sin-*
gulariter mirabile , wonderfully singu-
lar, and singularly wonderfull. There
is so great humility in C H R I S T S
birth , that *S. Augustine* saith^h, *Omnis*
hujus nativitatis schola , *humilitatis est*
officina, the whole Schoole of Christs
nativity, is a shop of humility. Se-
condly , hee shewed his humility in
his conversation , because though hee
did no sinneⁱ, yet hee tooke upon him
the punishments for sinne, most humb-
ly undertaking the infirmities of the
body , and defects of the soule (that

g^h in *Urgil.*
Nido.

h Ser. 18. Nat

i *De script. vi.*

k John 13. 5.

l Luke 22. 27.

m *Barrad. Stell.*

n John 14 10.

are not sinfull) as to bee weary, hungry, sorrowfull, &c. And though he were Lord of all, yet hee becomes servant to his owne Disciples, and^k washeth their feete, telling them^l that hee is among them as one that serveth. Whence some^m conjecture, that Christ did use to serve them being at meat. Thirdly, hee shewed his humility in his preaching, because hee sought not his owne glory, but the glory of him that sent him. And hee tells his Disciplesⁿ, The words that I speake unto you, I speake not of my selfe. And when hee chose his Disciples to preach unto the World, hee chose not rich and learned men, but poore simple silly Fisher-men. Had Christ chosen such as *Aristotle*, and *Demosthenes*, to preach the Gospell, they would have sayd, they were so learned, that they might easily convince; they were so eloquence that they might easily perswade: but hee chose unlearned

ed Fisher-men to confound the learned Phylosophers, that the glory might not be given to the meanes: Forthly, hee shewed his humility in his working of miracles; because when hee did great miracles, hee commands the parties on whom they were wrought, not to divulge them. When hee cured one of the leprosy^o, and restored sight to the blind man^p, hee chargeth them to tell no man. *Mundavit leprosum Dominus, & iussit eum nulli hoc fateri, hoc fateri, docens quam esset alienus ab aura gloriae, pompaq; jaectantiae*, saith Saint *Chrysostome*^q; In doing those miracles which Christ would not have told, he shewed how farre hee was from vayne glory, and seeking prayse of men; but in those miracles that hee would have to bee divulged, hee shewes how free hee was in seeking glory to G O D: for hee bids the man that was freed from his legion of divells, to shew^r how great things (not hee) but God had

E 3

done

o Mat. 8. 4.

p Marke 8. 26.

q Apud Barraa

r Luke 8. 39.

done for him. And all the time of his life wherein hee wrought his miracles, hee went about doing of them; he rode not in any stately manner, but went on foot: neither do I read that hee did ride at all, but once, when hee rode upon an Asse^r into Hierusalem.

^s Mat. 27. 29.

And when he sate, *Nunquam in sede, nec in pulvinari, sed in ipsa superficie terræ, modo in montibus, modo apud fontes sedet & docet*, saith St. Chrysostome^r; Christ sate and taught, not on any couch or chayre of state, sometimes on the mountaines, sometimes by the fountaines, alwaies on the *superficies* of the earth. Fifthly Christ shewed his humiltry in his dying. It was great love, and as great Humility for him, to be cloathed with the vaile of our nature, and to undertake the infirmities of our feeble nature; yet it was greater love (and humility too) for him, to be compassed with the shadow of death, and to

^r Hom. 67. in Mat.

un-

undergoe the penalty due to our sinfull nature. What humilitie could bee greater then that the Lord of life should suffer a shamefull and ignominious death? that hee that was *gloria Angelorum*, should become *opprobrium hominum*? he that was the glory of Angells, should be made the "scorn of men, and despised of the people? Thus Christ (knowing that humilitie did suite well with the head, when the body was sicke with pride) bowed " the heavens and came downe; there was the humilitie of his Godhead, not putting it off, but clothing it with the raggs of flesh: And from his birth to his buriall, from the time of his being borne in another mans stable, untill the time of his being buried in another mans tombe, he alwaies shewed the humility of his manhood, never ceasing untill his head were laid under the earth, his foot-stoole. So that wee may say of him

u Psal. 22. 6.

w Psal. 18. 9.

x De Pass. Dom.

y Philip. 2. 8.

z Deut. 23, 24, 25.

him with S^t. Bernard, * *Nemo illo sublimior, nemo humilior*, there was none more lofty, none more lowly; none more high, and none more humble then he: he humbled himselfe (saith the Apostle) y and became obedient unto death, even the death of the Crosse, in all his humilitie shewing himselfe to bee *the Lily of the Vallies*.

Now because it is not enough for us to feede on the Word, as the *Israelites* might ^z on their Neighbours Grapes, and Corne, while they were in their Vine-yards, or Fields, but might carry none away with them; I shall (briefly) therefore shake some of the Boughes, and give some of the Fruit (of that which hath been delivered) to every one that will carry it away with him. First, therefore, in that CHRIST resembles the Flower of the *Lilies*, and is open towards Heaven, but close and shut

that towards earth, wee may from
thence learne to know the seat of our
affection: to set our affections^a on
things above, and to seeke those things,
and not the things on earth. Christians
receiue their name from Christ. *Et opere
pretium est, quod sicut sunt haeredes nomi-
nis, ita sint imitatores sanctitatis*, saith S.
Bernard^b: It is fit, that as they are heires
of his name, so they should bee imita-
ters of his nature and conversation. *Con-
uersatio autem Christi aperte docet presen-
tia contemnere, & ad futura spem dirigere*,
saith the same Father^c. But the con-
versation of Christ doth plainly teach
us to contemne present riches, and to
love future, not to mind things present,
but to place our hopes on things to
come. Secondly, let us shew our love
to Christ by pittie and compassion.
Christ (resembling the leaves of the
Lilies) did extend his love downeward
toward us: let us extend our love up-
ward toward him. As Christ shewed
F his

^a Col. 3. 1, 2.

^b Serm. pag.
496.

^c Ps. 17. 23.

his love every way to us, so let us shew our love every way to him: hee loved us even when hee was dying, let us love him all the time wee are living. *Christus quanto pro me vilior, tanto mihi charior*, saith S. Bernard^d: The more vile the Sonne of God was made for us, so much the more deare should hee bee unto us. *Domine Iesu, dilexisti me plus quam te, quoniam mori voluisti pro me &c. pudeat non redamare te pro tanto amore tuo*^e; O Lord Iesu, thou hast loved me more than thy selfe, in that thou wouldest vouchsafe to dy for me: it would be a great shame for me, not to love thee againe for this thy so great love. Thirdly, Christ was an example for us to imitate in our conversation: and that in three respects. First, in innocency; we may learne from him to bee^f wise as Serpents, and innocent as Doves. Secondly, as Christ was conversant with sinners, but not defiled with sinne; so though wee live in the midst of a sinfull

d In Epiph. Ser.
I.

e S. Augustine

f Mat. 10. 16.

full generation with *Noah*, yet let us not participate with the evill of the time, or place, or company where wee live. I doe but touch of these things by way of application to this subject, because I must speake more of them by way of explication in the next. Thirdly, and lastly, Christ is a patterne unto us of humility. Remember that Christ is a *Lily of the Vallies*. God ^g is the God of humble men, and humility was taught us from him by precept and patterne. *Puderet te forsan imitari hominem humilem, saltem imitare humilem deum*, saith S. *Austin*.^h Thou wouldst bee ashamed (perhaps) to imitate an humble man, yet at least imitate a humble God. Men are ready to allow Court fashions, and the greater the personage, the sonner is the fashion followed: Now Christ our King tooke on him the fashion of humility, and all that meane to bee accepted in his court must weare the same fashion. For *Quid*

g Angelom in loc.

h In John Tract. 23.

detestandum amplius, quid gravius puni-
endum, quam ut videns deum cœli parvu-
lum factum, ultra apponat homo magnifi-
care se supra terram? Intolerabilis impu-
dentie est, ut ubi sese exinanivit Majestas,
vermiculus infletur & intumescat, saith
S. Bernard¹: What is more to bee de-
tested, what more worthy to be puni-
shed, then that man, which seeing the
God of Heaven to become little on
earth, should exalt himselfe above earth?
It is an intolerable impudency that
where Majesty became low, a Worme
should swell and thinke to bee great.
The Disciple^k is not greater then his
Master, nor the servant above his
Lord; *Vt exaltari voluit sicut Dominus*
& *humiliari noluit sicut servus*^l, That hee
should be exalted as his Lord, that will
not bee humbled as a servant. And
therefore, *Si vis capere celsitudinem Dei,*
cape prius humilitatem Christi, is the coun-
sell of Saint Bernard^m; If thou desirest
to bee partaker of the glory of God,
follow

¹ *Placet Eria.*
143. 2133.

^k *Mat. 10. 24.*

^l *Mat. 23. 12.*

^m *Epi.*

follow Christ in the steps of humility, through this valley of misery, that thou mayst ascend to him to the Mountaine of Majesty. Which G O D grant wee may all doe, for Iesus Christs sake. To

whom with the Father, and the

Blessed Spirit, bee all honour


and glory, now and

for ever more,

Amen.



To the Right Honorable, Sr.
RICHARD FENN, Knight, Lord
Major of the City of *London*; And to
the right Worshipfull, the Master,
Wardens and Assistants of the Com-
pany of HABERDASHERS,
LONDON.

 *May perhaps by
some bee accounted
a right Son of Levi,
in taking too much
upon mee, to present this Ser-
mon to your Patronage
(Right Worshipfull) But
it hath some right and title to
you, who shew your selves to bee
members of the Church, in*
A *ex-*

a Numb. 16. 7.

b Xenophon.

c 1 Kings 2. 7.

d 2 Sam. 9. 7.

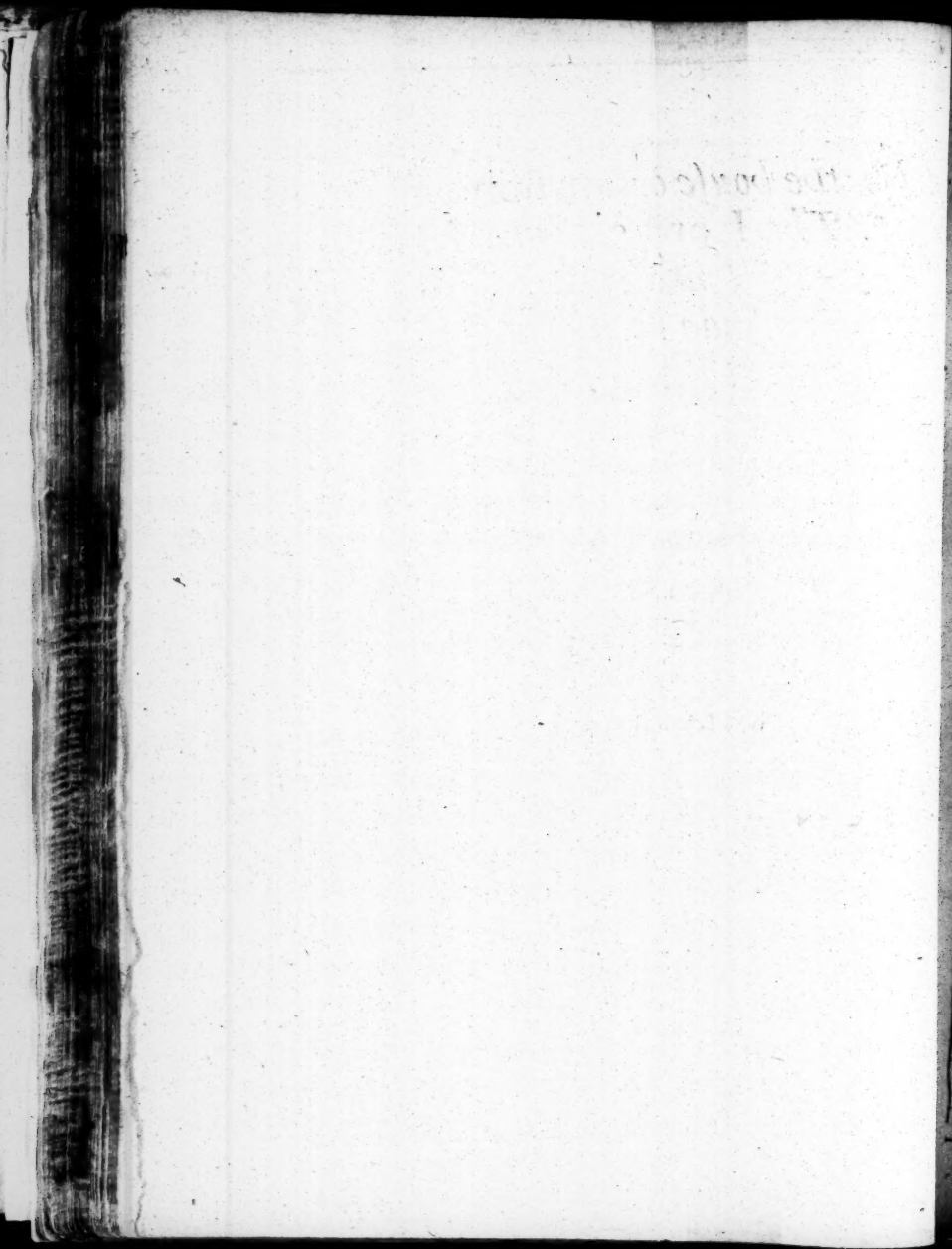
extending your charitie to them
that are farre off. For you doe
not take delight, as Cyrus
did, ^b in τὰς εὐχὰς ἀγαθὰς ἐπιτιθεῖν ἀνθρώποις, in
putting men in good hopes, but
in doing good deeds, & allowing
good helpes, to maintaine manie
of the Sonnes of the Prophets.
Among the rest I was one that
had an exhibition from your
Company, while I lived in the
Univerfity. This I could
not forget, and therefore,
though I cannot doe any thing
by way of requitall with David^c
to Barzillai, & Jonathan^d,
yet I must ever by way of
thankfull acknowledgement,
pray for your fociety, as S. Paul
did

did for the house of Onesiphorus^c. The Lord give mercie unto you all, and grant that you may all finde mercie of the Lord in that day.

c 2 Tim. I. 16.

Your Honors, and Worships
to bee commanded in all
Christian duties,

WILLIAM PARKES.



hi
br
of



THE
ROSE AND
LILY.

SOLOMONS SONG. 2. 1.

*I am the Rose of Sharon,
and the Lily of the vallyes.*



Hen Balak brought
Balaam to the top of
Pisgah *, hee shew-
ed him onely the
utmost part of the
children of Israel ,
but did not shew
him all : so may I say unto you, I have
brought you (as it were) to the top
of Pisgah , whence you have seene
A 3 (onely)

a Numbers 23.
13 14.

6 Pf. 45. 1.

c 1 Cor. 13. 1.

(onely) the utmost part of those mysteries that concerne our Saviour Christ, but cannot shew you all. Wee have all this while but floated on this deepe Ocean, we are not able to fadome it. It is as much impossible for the wit and learning of one man (though he have ^b the Pen of a ready writer, and^c speake with the tongue of men and Angels) fully to comprehend and expresse those mysteries, as it is for a Boy to empty the Ocean Sea with an Oyster-shell. And therefore as the Paynter *Tymantbes*, being to expresse *Agamemmons* grieve conceived for the losse of his daughter *Iphigenia*, drew him with his face covered over with a veyle, that men might conceive of that sorrow which hee could not expresse: so I, being to speake of those great mysteries of Christs passion, resurrection, humility, and the rest, must needs have passed many things over with the veyle of silence, as being

not

not able perfectly to decipher them. Now then give mee leave to alter the subject of my *Text*, and to leave it as it concernes Christ, and to follow it as it respects the Church, for of that subject (the Church) doe some^d expound the *Text*, as you formerly were also told. For what is written of *Ianus*, that hee had two faces, *præterita retrospecticiens*, *futura prospiciens*, looking two wayes, forwards and backwards : so may I say of this *Text*, it hath two faces, one looking toward Christ ; the other toward the Church. I have already (in some measure) unveyled that, that looks upon Christ, and now I must unmaske that, which looks downe on the Church. As I have shew'd how Christ doth, so now I must shew you wherein the Church doth resemble the *Rose of Sharon*, and the *Lily of the Vallies*.

But because the spouse ought to bee correspondent to the husband, the mem-

*Calde Paraphrasi, Avram
worth Bright-
nam in locum.*

members to be proportionable to the head, and the mysticall body of Christ conformable to himselfe, therefore I shall not need to seeke out any new and untrodden path, but follow the same way I have already gone. First therefore, as the rednes and prickles of the *Rose* did represent Christs passion, so doth it represent the Churches trouble and persecution; Secondly the sweet smell of the *Rose* doth intimate the Churches sweet conversation upon earth: and Thirdly the *Roses* being dead in winter, but budding out againe, shewes there-surrection from the dead: First, of the first: as the *Rose* is full of prickles so is the Church alwayes subject to persecution.

The sweetenes of the *Rose* is joyned with prickles which doth plainly teach, that, *Quæ jucunda vobis sunt (O homines) tristibus permixta sunt*, saith St. Bazill: sweet and sowre, mirth and mourning are intermixed together in this life

e Hom. de pæ-
radiso.

life, *Nocte pluit tota, redeunt spectacula mane*, saith the Poet; Weeping may endure for a night, but joy commeth in the Morning, saith the Prophet; *Iulius Caesar* was one day renowned in the Senate, accounted a *Pater patriæ*, a father of his Country; often *Prætor*, and invested with princely honour; The next day, (as it were) you may see him loose his honour, and bee reputed a tyrant, accounted no *pater patriæ*, but *hostis patriæ*, no father of his countrey, but a factor against it, no *Prætor* to defend it, but *prædator*, a preyer upon it to spoyle it, not saluted, but slaine in the Senate, and from an Emperour turned to a dead carkasse. Our Saviour Christ himselfe when hee was upon the earth did find this intercourse of things, for upon Mount *Tabor* hee was transfigured with glory that his face did shine, upon Mount *Calvary* hee was disfigured with sorrow that confusion did cover his face, and such is the

Virgil.

g. Pl. 30. 5.

B

con-

condition of man in this life, sometimes he is lifted up on the Mountaines of prosperity, and sometimes hee is cast downe into the valley of adversity: sometimes hee walkes in the sunshine of peace and plenty, and sometimes in the shade of trouble and persecution. But the Church doth usually lie open to that lash: for a short space (indeed) she had peace under the Emperour *Constantine*, but presently in the time of *Arrius* shee was troubled with persecution. To *Solomons* Temple there was *purpureus ascensus*, as the latine version renders it^b, a covering of purple: that Temple was a type of the Church, and the covering shewes that it weares the colour of the *Rose*. *Oportebat Christum pati*, It behoved Christ to sufferⁱ, and afterward to enter into his glory: must hee suffer before hee could enter into his owne glory, and is the Disciple greater then his Master, to thinke to come thither with.

^b Cant. 3. 10.

ⁱ Luke 24. 46.

without it? *Christi nativitas à martyrii infantum statim cœpit, per quod ostensum est, saith S. Cyprian^k, neminem esse à periculo persecutionis immunem. Quam ergo gravis causa sit hominis Christiani, servum pati nolle, cum prior passus sit dominus? & pro peccatis nostris nos pati nolle, cum peccatum suum proprium non habens, passus sit ille pro nobis.* The martyrdom of Infants did follow presently after the birth of Christ, by which is shewed that there is no member of the Church free from the prickles of persecution. And how grievous is the case of a christian man, that the servant will not suffer when his Lord hath suffered before him? that we should not suffer for our sins, when he that did no sin, suffered for us? *Noahs Arke* was tossed up and down by the waves of the flood, & rested not untill it lighted on the ¹ Mountaines of *Ararat*; that *Arke* was a type of the Church, which is tossed up & down in the Sea of this World by the waves of

*k Ad Thibarie
de exhar. mort.
Epist. 56. pag.
126.*

1 Gen. 8. 4.

m 1^a Cor. 13.
Paul p. g. 68.

n Epist. I.

o Gen. 4. 8.
Mat. 23. 35.
p Rom. 4. 16.

q Gal. 4. 30.
Gen. 21. 9.

persecution one wave following in the necke of another, and findeth no rest, untill it come to that mountaine of holinesse, that haven of happinesse where it would be. *Persecutio nunquam deest Christiano, neque & Christo*, saith St. Bernard ^m, as Christ was not, so the Church must not looke to bee free from persecution. *Erras, frater, erras, si putas unquam. Christianum persecutionem non pati*, saith St. Hierom ⁿ; thou art deceived (brother) thou art deceived, if thou thinkest that a Christian at any time should not suffer persecution. Look backe to the infancy of the Church, when there was but one family in the world, the family of Adam; where was the Church, and you shall see Cain persecuted Abel, and^o slew him. Abraham was the father ^p of the faithfull, and yet in his family, Ismael persecuted Isack, and mocked him ^q. Israell was Gods peculiar people, yet what did they suffer in the time of their
four

four hundred Yeares captivity in *Ægypt*, under *Pharaoh*. After they came out of *Ægypt*, how were they afflicted by the *Canaanites*, the *Moabites*, the *Ammonites*, the *Philistines* which were^r as prickles in their eyes, and thornes in their sides? What cruell persecution did they suffer under *Antiochus Epiphanes*, in whose time all were commanded^r to bee put to death that would not depart from the law of their God. Descend downe to the time of the Gospel; what exquisite torments have been inflicted upon many Myriads of Christians, under the ten most bloody and grievous persecutions, some being torne in peeces with wild beasts, as *Ignatius*, some broyled on the Gridiron, as *Lawrence*, some stoned to death, as *Metras*, others burned to death by a slow fire, as *Iulianus* ^u of *Cappadocia*, and the rest put to that accuratenesse of torments that wee may say of them, as the Christians did certifie the

^r Numb. 33. 55

^f 2 Macab. 6.

^r Euseb. Eccle.
hist. lib. 6. cap. 40.

^u 1b lib. 8 cap.
39.

w Twi. Hist.
page 13.

x Euf. li. 8. cap.
12.

y Idem ibi. cap.
6.

Pope^w in their letters, that they did e-
very day suffer that which Christ their
King suffered but once, to bee dayly
buffeted, scourged, peirced. So that
what would now be accounted cruel-
ty, was then accounted the Emperours
clemency^x; When he commanded the
right eye of the christians to be plucked
out, and the empty place seared, and the
left leg to bee cut off, and the place sear-
ed, and condemned them to the mine-
pits. And to shew that they did seeke
rather *jugulare animos, quam corpora*, to
slay their soules then their bodies, they
did put them to such lingring tor-
ments, as if they meant to kill them
often. *Morsq; minus pœnæ, quam mora
mortis habet*. It is a greater payne to be
long a dying, then death it selfe: yet I
read that one Peter, a Page to the Em-
perour, refusing to sacrifice at *Nicomedia*,
was hoysed up^y on high, and his na-
ked body scourged, and his flesh rent
in peeces with the lash of the whip;
and

and when the bones were bare, they powred vineger mixed with salt into the wounds, and bruised parts of his body, and then hee was layed on a Gridiron with a slow fire under, to consume him untill hee dyed.

Quis talia fando?

z Virgil.

Temperet à lacrymis?

If it bee a grieve to us seriously to consider those torments, what was it in them to endure them? Not long after the tenth persecution ended, the the heresy of *Arrius*^a, raised up by the divell, brought as greivous persecutions on the Church, as ever the *Pagans* did; dying and colouring the Easterne churches with the blood of Gods Saints, for the space of four-score yeares together. Sincethat time what have some of the *Romanists* effected? With what rage and malice, fire and faggot, have they proceeded against all those that professe
not

*a Perkins on
Heb. 11.*

b *Conr. Theodor.
Dieter.*

c *Marke 5. 3.*

d *Luther loc.
Com. Tit.
Calamit.*

not their errors : What ^b excommu-
nications, burnings, killings, hang-
ings, they have inflicted upon the true
professours of the Gospell; the massacre
of *Paris*, and the death of many thou-
sands of Christians (both in this King-
dome and others) do sufficiently testi-
fy. So that the Church did seeme to
dwell (like the man in the Gospell ^e)
among the tombs : And *Christianus* ^d,
seemes to bee *crucianus* : A christian
may seeme to bee derived as well from
Christs crosse as from Christ.

*Sanguine fundata est Ecclesia, sanguine
crevit.*

*Sanguine succreuit, sanguine finis
erit.*

e ² *Tim. 3, 12.*

The Church was begun with the
blood of *Abel*, strengthened by the
bloud of the Prophets, increased by
the bloud of the Martyrs, and all ^e that
will live godly in Christ Iesus shall
suffer persecution. If any should aske
the

the reason why the Church is subject to the prickles of persecution. I answer it is both in respect of the godly, and in respect of the wicked: An iron being put into the fire, and heat red hot, is afterward layd on the anwill, and then every blow struck upon it doth make it the fitter for use, but it makes the instruments, the Anvill, and the Hammer, the harder: so Gods children being heat red hot (as it were) in the fire of persecution; it makes them the better, and the more plyable to gods service, but it makes the wicked which are the instruments to bee the harder. First, then, it is for the benefit of Gods children, *Candidior tribulationum aculeis efficieris*, The Church is more white and beautifull by the prickles of persecution. The Church is compared to the Moone: *Ecclesia sicut luna defectus habet, & ortus frequentes, sed defectibus suis crevit, & his meruit ampliari, dum persecutionibus*
C *minuitur,*

f *Angelom: in loc.*

g *Sol. Song. 6.*

h Hexam. li. 9.

minutar, & martyrie coronatur, saith S. Ambrose ^h. The Church is like the Moone, hath risings and settings, fulls and waynes, but shee increaseth by her defects, and deserves to be augmented, while shee is lessened by persecution and crowned with Martyrdom. We cannot bee crowned except wee fight, neither can wee triumph except wee have got the victory, when we fight and conquer, then may trophys bee set up. In the shop of a Jeweller, the Jewells would not bee so beautifull, if there were no iron instruments to furbish them. Solomons Temple had never been so glorious, if there had been no craggy stones to build it: so Gods children would never be so beautifull in themselves, nor so glorious in the sight of God, if they had no persecution to try them. When we sit by the waters of Babylon, then wee remember thee ⁱ, O Sion. As the Prophet David sayes of himselfe ^k, It is

i Psal. 137. 1.

k Psal. 119. 17.

is good for me that I have been afflicted; so may many a member of the Church say, it is good for mee that I have been persecuted Man (saith one ¹) is like unto a vine; now a vine (as hee there speakes, and we here know) unlesse it be pruned, it will streight way grow wilde: so man, if hee have no persecution, no crosse layd upon him, hee will bee ready to forget himselfe, and to spurne against his maker. Persecution then is like the wind, which doth cleanse the good grayne though it blow cold; like the fire which doth purify the good gold, though it burne hot: for the godly are bettered by it, their knowledge is sounder then it was, their faith stronger, their humility lower, their goodnes in generall is greater, towards G O D, towards their neighbours, and towards themselves. And as it is for the benefit of Gods children, and tends to their salvation; so it proceeds from the ma-

1 Clem Alexand

in Gen. lib.
10.

S. Augustin.

Esay 10. 5.

lice of the wicked, and ends in their destruction. *Iniquitatis filii, cum clarorum hominum virtutem reprehensionem quodammodo suae pravitatis existimant, veluti immanes quadam fera crudeliter ruunt, &c.* saith S. Cyrill^m; The children of wrath, when they see the virtues of good men reprove their vices, they rage like wilde beasts: for when by their works of light the works of darknes are reprov'd, they cast the darts of envy and malice against them, which doe oftentimes returne back on their owne pates. The fire of martyrdom^e, which doth purify the godly, doth damnify the wicked, the one it doth enrich with eternall happines, the other it shall consume to dust and ashes. *Ashur* is said to bee the rod of Gods anger^e and wicked men are but the rods of his wrath, with which though he doth sometimes chastice his children (and suffer them to bee persecuted) yet at length hee will burne the

the

the rodds. But some may object, and say, that in those dangerous times of the primitive Church, the Church might properly be said to bee *the red, Rose of Sharon*; When a man might pay deare for Christ, as Christ payd for him, even his life; it being (then) almost impossible to follow Christ without Martyrdome. But now (thanks bee to God) there is no such danger, no *Christianus ad Leones*? let the Christians bee cast into the Lions den, no pulling before Magistrates, but every one may practise christianity, as well as professe it without danger; nay it is dangerous indeede to every one that doth not professe and practise it (in our Kingdome) and God continue it so long as the Sun and Moone endureth so that the Church may now seeme to bee free from the rednes, and prickles of persecution. To this answere is made^p, that to suffer persecution is taken not onely for that

C 3

which

p *Chrys. Theoph*
apud Calima in
2 Tim. 3. 12.

q De Civitat dei
li. 18. cap. 5.

r Gal 4. 21.

f Gen. 21. 9.

r Iffions Christ.
Diction.

which Gods children suffer from open enemies, but for that grieve and sorrow which they suffer in their owne bowells. *Patiuntur hanc persecutionem non in corporibus, sed in cordibus*, saith S. Austin,^a they suffer this persecution not outwardly in their bodies, but inwardly in their soules. And there is a persecution of the tongue, as well as a persecution of the hand. The Scripture prompts me to it, where it sayes r *Ismael persecuted Isaac*, when hee r mocked him. So that there is disguised as well as open persecution, * by word as well as by Sword, by deceit as well as violence, from false brethren as well as from professed enemies. And this kind of persecution I cannot say that our Church is free from; for that Schismaticall brood that whips it in their words, and scourgeth it in their Pamphlets written against the government and governours of the Church, what doe they

they else but (as much as in them lyes)
v kill the Prophets, and stone them
that are sent them. And who so pa-
tiently beare w those wrongs, and suf-
fer those dilapidations in their cre-
dits, what are they else but *Stephens*,
meere Martyrs. And this kind of per-
secution must the Church never looke
to bee free from. Though shee may
sometimes bee free from stripes and
strokes, yet shee is never free from
mocks and scoffs; though shee may
bee free from deaths and imprison-
ments, yet never from raylings and
revilings; though shee may bee free
from murtherings, yet not from mur-
muring, and so never free from the
pricks of secret persecution. By this
wee may partly see whether wee be-
long to the Church or no. Wee live
in the latter dayes, wherein many
that should countenance Religion do
contemne it, being like unto the Ne-
groes * that paint the Divell white, and
the

u Mat 23. 37.

w Doctor Boys
exposi of the
Gospel on
S. Steph. day.

x Heylens
G. 037.

the Angels black, because they themselves are so. Dost thou then like the weather-cock turne thy selfe by their wind, and conforme thy selfe to them, for feare of losing a favour, or getting a frowne? thou art not a true member of the Church. Againe, we live in a scoffing age, wherein true Christians are accounted by many, as *S. Paul* was *y, the filth of the World, and the off-scouring of all things*. Art thou ashamed to be religious, because thou art affrayd to be scofft at? Art thou affraid to be slandered, as the Lords Priests were by malicious *Doeg*? Art thou affraid to be rayled at, as *David* was ^a by freviling *Shimei*? Art thou affrayd to suffer affliction with the people of God? How then wouldst thou bee contented to be stoned ^b with *Steven*? to bee cast into the fiery Furnace ^c, with the three children, or into the Lions Den with ^d *Daniel*? to have thy tongue cut out, thy skin pulled off,

y 1 Cor 4. 13.

z 1 Sam. 22.

a 2 Sam. 16. 7

b Acts 7. 59.

c Dan 3. 23.

d Dan. 6. 16.

of thy head, and bee fryed in a Pan,
as the Mother and her seven sonnes ?
doe those small skirmishes make thee
afraid, and thinkest thou thou could-
est endure the heat of the battayle ?
Questionles if those small blasts make
thy soule to totter, why then the storme
of persecution will plucke thee up by
the roots. Wee stand betweene pro-
sperity and adversity, as *Goliath* did be-
tweene the two troopes, and wish
that wee had a man to fight withall.
But if the least storme arise, the hearts
of many fayle. So that as *Iosephs* bre-
thren sayd unto their Father, *Vide an*
filii tui tunica sit, an non ? see whe-
ther it bee thy sons coat or no ? so
may I say to the Church concerning
any of her members, *Vide an sit filii*
tui tunica, an non ? if hee bee free from
all manner of persecution and trouble,
it is a signe hee is a bastard and no
Son : but if his coat be dyed in bloud,
if hee can shew the right colour, it is

¶ 2 Maccab. 7.

f 1 Sam. 17. 10

§ Gen.

a signe that hee doth belong to the red
Rose of Sharon.

Secondly, the sweetnes of the *Rose* represents the Churches sweet conversation upon earth, and that both in words and works. The sweetnes of the lips increaseth learning, saith *Solomon*^h; good words are sweet words, & the Church and the members thereof must speake them, and not unfavoury speech. We are strangers and pilgrims in this life, for hereⁱ we have no abiding place, but we seeke one to come. Now strangers and pilgrims are knowne by their tongues, for he that^k is of the earth, speaketh of the earth: Earth is at their hearts, and their breathes smell of it. But the children of light (which are not so wise as the children of this generation^l) concerning the things of this World are dumbe: they know not the language of the lyar^m, but their tongues are tipt with truth. They are ignorant of the language of the black mouth-
ed

h Prov. 16. 21.

i Heb. 13. 14.

k John 3. 31.

l Luke 16. 8.

m Eph. 4. 25.

ed swearer, but his communicationⁿ is yea, yea, and nay, nay, in a word, hee knowes not the language of *Babel*, but speakes the language of *Canaan*. Now there is the sweetnes of Honey in godly discourses, but the bitternes of Gall and Worm-wood in wicked words, and although wicked men may (happily) thinke that they find sweetnes in them, yet they are like the Bee, though they bee Honey in the mouth, yet they have a sting in the tayle. They are like *S. Iohns* booke^o, though in the mouth they bee sweet as Honey, yet in the belly they are bitter, for what *Solomon* said of a whorish woman^p, so may I say of them, though in the mouth it be sweet as an honycomb, yet their end is bitter as Worm-wood.

7 Mat. 5. 37.

o Rev. 10. 10.

p Prov. 5. 4.

Secondly, the Church must also shew sweetnes in her works. *Ad prædicationem novæ gratiæ, secuta est novitas vitæ*, in his qui crediderunt qui conversationem suam inter gentes habentes bo-

q In Cantic.
Ser. 60.

r Hier: Card
Simeon. Somni
li. 1. cap 30.

s Vbi prius

t Gileber in
Cantic. Ser. 33.

nam, *Christi erant bonus odor in omnino*, saith S. Bernard ^q. Newnes of life did follow the preaching of the new grace of the Gospell, in them which did beleeve, who having their conversation honest among the Gentiles, were a sweet savour unto Christ in every place. For, *Plantæ quæ benè olent bonam famam & nomen pollicentur* ^r, those Flowers that smell sweetly doe signify a good name and report. *Odor bonus, est nomen bonum, & hoc de bono opere, tanquam de flore odor, procedit*, saith Saint Bern. ^t A sweet smell is a good report, which proceedes from good workes, even as sweetnes doth from the Flower. The good workes of the godly cast a sweet smell even to them that are without. *Bona quidem per se sunt aromata virtutum, & per se redolere videntur, sed cumulatione gratia fragrant, cum de unctiōe spiritus, suavitatis asperguntur odore* ^t, The spices of vertues are good, and smell sweet in themselves (if in the hear-

heathen) but they give the more fragrant smell, when they are sprinckled with the odor of sweetnes by the anoynting of the spirit (in the godly) good works are an odour of a sweet smell unto men , and a Sacrifice acceptable, well pleasing unto God , as the Apostle tells the *Philippians* " concerning their charity: The Prophet *Hosea* ", speaking of the Church sayes, it shall grow as the Vine , the sent thereof shall bee as the Wine of *Lebanon*. It is written * of some Vines that in the time of their flourishing , they send forth so sweet a smell, that not onely the Vine-yards themselves , but the Countrey round about, is refreshed with the sweet savour thereof, so that if any Serpents bee neere , they are driven away by the sweet smell of the Vines ; so the conversation of the godly is no lesse fragrant, not only in themselves , but also to all that are round about. A good name is better

" Phil. 4. 18.

" Hof. 14. 7.

x *Danzus from Pliny lib. 14. 7.*

y Eccles 7. 1.

z 1 Pet 2. 12.

a In Psal. 42.

b De Pass. Dom
cap. 45.

c Ephes 6. 16.

then precious oyntment y. And the
godly have their conversation so ho-
nest among the *Gentiles* z, that they may
by their good workes which they be-
hold, glorify G O D in the day of vi-
sitation. And their sweet conversati-
on doth drive away Serpents ; whe-
ther we expound Serpents, as S. *Austin*
doth a, *Serpentes vitia tua sunt*, The
Serpents are thy sins ; then their works
of light expell those workes of dark-
nes : or else as S. *Bern.* doth b, *Quid
melius per Serpentes, quam diabolicas
suggestiones accipiamus* ? What is better
meant by Serpents, then the suggestions
of Satan, which doe secretly creepe
into the minds of men ; then if wee
looke upon that brasen Serpent Christ
Iesus, which was lifted up upon the
Crosse, by the eye of a true and lively
Faith working by love, and sending
forth the sweet savour of good works,
we shall bee c able to quench all the
fiery darts of the wicked. The smell
of

Ser.3. *The Rose and Lily.*

27

of the Churches oymments^d (that is, her graces) is better then all spices, and the smell of her garments, is like the smell of *Lebanon*. But when *Isaac* smelled the savour of *Iacobs* garments, they were nor his owne, for^e *Rebecca* tooke goodly rayment of her elder Son *Esau*, and put them on *Iacob*. As hee was cloathed with the rayment of his elder brother which gave such a sweet smell : so the Church is cloathed, not with the garment of her owne righteousness, but shee puts on the glorious robe of her elder brother C H R I S T I E S V S, by which she is made the sweet *Rose of Sharon*.

Thirdly, as the *Rose* is dead in winter, but shoots forth againe at the Spring: so though the members of the Church ly a long time in the grave, yet at the Spring of the resurrection they shal rise againe. As long as the root is quick, the branches will not die, but flourish. Christ is the root^f, we are the branches^g, and our

d Cant. 4. 10, 11.

e Gen. 27. 15.

*f Rev. 5. 5. & 22. 11.
g John 15. 5.*

b 1 Cor. 11. 3.
Eph. 5. 23.
i 1 Cor. 12. 27.

k Church
Hom. of the
Resurrection.

l Jerem. 31. 33.

m Pe kins on
the Creed.

our root did not rot in the ground, but rose from the grave, to certify us, the branches, of the resurrection. As long as the head is above the water, the body cannot bee drowned. Christ is ^h the head, wee are ⁱ the body; but Christ our head is risen from the dead, and his members, the Church, shall assuredly rise from death to the Resurrection of life. As Christ ^k dyed not for himselfe, no more did hee rise againe for himselfe, but for us. *Quia tu Redemptor noster suscepit mortem, ne mori timeremus; ita ostendit resurrectionem, ut nos resurgere posse consideremus:* for as our Redeemer dyed that wee should not be afrayd of death, so he rose againe, that we may bee sure of our Resurrection unto life. G O D s Covenant with his Church ^l, I will be their G O D, and they shall be my people, ^m is an everlasting covenant to last for ever; but if God should leave his people in the grave for ever, how could they be

bee called the people of G O D ? for ^a
 G O D is not the G O D of the dead, but
 of the living , and therefore seeing
 Gods Covenant is everlasting to all, the
 Faithfull must rise from the dead , that
 God may alwayes bee said to be their
 God , and the godly be alwayes said
 to be his people. It is an especiall part
 of Gods glory to shew forth his mer-
 cy on the godly , and his Iustice on
 the wicked , to render ° to every man
 according to his deeds. But here in
 this life ^f all things come alike to all,
 to the righteous, and to the wicked.
 and therefore there must bee a resur-
 rection of the dead , that the godly
 may have a reward from his mercy;
 and the wicked from his justice. *Re-*
surrectio quidem communis est , & ante
tribunal Christi necesse est in corpore iustos
stare & impios, Dei hoc dictante iustitia,
ut pietas & impietas in operatoribus de-
bitis stipendiis donarentur saith Saint
 Cyprian ^q. The resurrection (indeed)

E

is

^a Mat. 22. 31.

^o Rom. 2. 6.

^f Eccles. 9. 2.

^q De Resurrec.
 Christi.

is common, and it is necessary that all, both good and bad, stand before the tribunall of Christ, that both piety and impiety might receive a due wages in the workers thereof; *Et qui finem habere contempserunt in malis, infinita clauderentur ultione in pœnis & qui gloriati sunt in cruce, cum crucifixo regnantes, beata fierent perennitatis participes*; And that they which refused to have an end in evill, might bee shut up in payne without end; and they which gloried in the Crosse, might reigne with him that was crucified, and bee partakers of blessed everlastingnes. For God, as hee is *principium effectivum* in creatione, *refectivum* in redemptione, so hee is *principium perfectivum* in retributione^r, as hee is the efficient cause in the creation, the rescient in the redemption, so he is the perscipient in the retribution. Why should any *Epicure*, or *Atheist* deny, that the omnipotent and everlasting God should bee able to raise
mens

r Joh de Comb.
Comp. Theol. lib.
4. cap. 11.

mens bodies out of the dust, when experience tells us, that miserable and impotent men, can by art make the curious workmanship of glasse? *Minus est Deo reparare quod erat, quam fecisse quod non erat* ^f; It is a lesse matter to restore that which was, than to make that which was not. And therefore though the members of the Church should have their bodies torne in pieces by tyrants, or consumed to ashes by fire, or rent by wilde beasts, or devoured by Wormes or Fishes, yet they doe but rest a while in the earth; for at the Resurrection they shall bee restored, when they shall rise from their graves, as the *Rose* (in the Spring) from the ground, for therein the Church resembles the springing *Rose of Sharon*. And so I come to the limitation of this attribute (of *Sharon*.)

f s. Gregor.

The fruitfulness of *Sharon* shewes, that though the Church before Christ were barren like *Sarah*, or *Rachel*, yet

by him it is made as fruitfull as *Leah*. But I promised to proceed in the same method that I did before, and therefore (the word *Sharon* signifying any Field) I must shew you that the Church resembles the *Rose of the common Field* in three respects.

First, the Flowers of the Field grow by the providence of God without the helpe of man. *Campus ex semetipso flores producit, absque omni humanae diligentiae adjutorio* saith *S. Bernard*: The Field produceth her flowers without the industry of man. So the Church is not planted by mans industry, but by the providence of God. The Trees^a grow not in it naturally as the Trees of the Forrest, which beare no Fruit: but they are planted by the labour and industry of the husbandman, as the fig-Tree. God planteth all that are in the Vine-yard of his Church, as our Saviour saith w, *Every plant which my heavenly Father hath not planted shall be rooted*

t In loc. Ser. 4. 7.

u Doctor Dove
on Cant. 4. 12.

w Mat. 15. 13.

Ser. 3. *The Rose and Lily.*

33

up. It is he that brings forth^e his vine-yard
out of Egypt, & plants it too. The Church
is a Vine-yard, God is the husbandman
that plants and keepest it, it is watered
by the word, dressed by the Ministers,
refreshed by the comfortable Sun-
shine of the Gospell. And here is
a difference^r: betweene Solomons Vine-
yard and his that is greater then So-
lomon^r, Solomon let out his Vine-yard^a
to keepers, but Christ keeps his in
his owne hand, hee useth the help of
men sometimes, but as tooles rather
then agents, hee works by them, they
cannot worke but by him. And as it
is planted by him, so is it watered by
him. As Promotion (so grace) com-
meth^b neither from the East, nor yet
from the West, but from God. What
the Apostle saith^c of salvation, may bee
said of all grace, It is not of our selves,
lest any men should boast. We have
no more power of our selves, to
work grace in our selves, then these

x Psal. 80. 8.

y Doctor Hall
Ser. on Ilay 5. 4.

z Mat. 12. 42.
a Sol. Song. 8.
11.

b Psal 75 7.

c Eph. 2. 8.

inferiour bodies have power to give light, when the light of the Sunne is absent. *Adams* ability was lost by his fall, now *Sampsons* locks are cut off, and therefore we may bee carried whither our leader (the divell) will, since wee suffered that *Dalilah*, sinne, to steale away our strength from us. *Adam per malum velle, perdidit bonum posse*, by willing that which is evill, hee lost his ability to performe that that is good; and since him every mothers son may bee called, as the wife of *Phinehas* named her child, ^d*Ichabod*, for in him this glory departed from us. GOD now worketh in us ^e both the will and the deed. *Ipse aspirando nos prævenit ut velimus quod adjuvando subsequitur*, ne inaniter velimus, saith *S. Gregory* ^f; Hee by his preventing grace makes us to will that which by his assisting grace he makes us to performe. The sap and juice that is in the *Rose-Tree* proceeds from the root, and the grace that is in the

^d 1 Sam 4. 21.

^e Phil. 2. 13.

^f In Ezek. lib.
1. Hom. 9.

the members of the Church (whether it be *gratia infusa*, *effusa*, or *diffusa*, in thought, word or worke) doth proceed from God the Fountaine of grace. *Non est gratia ullo modo, nisi sit gratuita omni modo*: it is not grace except it bee given *gratis*. So that the planting of the members in the Church and the watering them for their growth, being planted, proceeds not from themselves but from God; for therein the Church resembles the *Rose* of the common Field.

Secondly, the *Rose* of the Field is not inclosed to a few, as the garden *Rose* is, but lyes open to all; so the Church is not inclosed in some narrow nooke or corner, but is spread through the World, and lyes open to receive all. Before Christ, *Israel* was Gods peculiar people, the nation that hee had chosen to set his name there, to them hee gave his word, with them hee made his covenant, and shewed them the presence
of

g Psalme 147.
20.

h Calv. Instit.

i Exod. 10.

of his god-head. He dealt not so with other nations, neither had ^e the heathen the knowledge of his waies. So that then *Iacob* was the man that prayled with God, and his posterity, the onely *Israel* that saw him. He suffered other nations to sit in darknes, and in the shadow of death. Then *Israel* was ^h the Lords Son that was his darling, others were strangers. *Israel* was received into his care and protection, others were left to their owne blindness: *Israel* was honoured with the presence of God, others were excluded from coming nigh him, in a word there was a generall darknes over all the Land of *Ægypt*, among the *Gentiles*: but in the Land of *Goshen* among the *Israelites* there was light. But since Christ the mercy of God was no longer inclosed within the narrow confines of *Ierry*, but the glorious light of the Gospell shined through the World. Before Christ the Church was

a garden inclosed, ^k a spring shut up,
a Founaine sealed, but now she is the
Rose of the common Feild. The King-
dome of heaven, is likened unto a man,ⁱ
which sowed good seed in his Field.
The Church is the Field, the seed is the
word, and the Gospell shall be preached
through the World ^m. And to this pur-
pose the Church is called *Catholique*
Catholica, id est, per totum orbem diffusa,
saith Saint *August.* ⁿ because it is spread
through the World. And so the Epistles
of S. James, S. Peter, S. John, and S.
Iude, are called *Catholique*, because^o, they
are written not to a particuler person,
as to *Timothy*, &c. or to a particular
Church as to the *Romans*, &c. but either
to all the *Iewes* every where, or to all
the Christians in the World. And to
this purpose also the Apostle calls ^p the
Church ^{per apost. 170.} *Conventus vniversalis*, the
generall assembly, to shew the Univer-
sality of it. The Apostle S. Peter af-
firms ^q. Of a truth that God is no res-

^k Sol. Song. 4.
12.

ⁱ Mat 13. 24.

^m Mat 26. 13.

ⁿ Epist. 170. &
in Pl. 56.

^o Willions
Christ. Dictio-
nary.

^p Heb 12. 22.

^q Acts 10. 34.

F

pecter

specter of persons; but in every nation, hee that feareth him, and worketh righteousness, is accepted with him. Though the Church bee but one, yet it lyes open to all that will come unto it. *Vnus est Christus, per quem omnis gens omnisque lingua fide & confessione unita est* saith Ignatius^r, there is but one Christ (and one Church) by whom (and in whom) all nations, and tongues are knit together. *Quid enim est Ecclesia aliud, quam congregatio fidelium in unitate fidei adunita* saith Oecolampadius^r. What else is the Church of God, but the congregation of faithfull people (spread through the World) knit together in the vnity of faith: the Church is spread every where through the World; and admits any persons in the World into her bosome. And therefore the Church is not to bee tyed to Rome, or any one particuler place, Rome may with no better reason be sayd to bee the Catholique Church, then the head may bee sayd

^r Apud Ammand
Polan.

^r Annotat in
Chrysit.

sayd to be the whole body : for if it bee
a true Church, yet it is but a part of the
Church Catholique, and not the whole.
And to say the Catholique Church of
Rome, is all one, as if I should say the
catholique Church of *Canterbury*, or
of *London*, or a particular universall
Church, which how harsh it sounds
the most simple may easily understand.

After this I beheld saith *S. Iohn*^e, and loe,
a great multitude which no man could num-
ber of all nations, and kindred, and people,
and tongues, stood before the Throne, and
before the Lambe, cloathed with white
Robes, and palmes in their hands. The
Church is collected out of all nations.

*Accipit Ecclesia omni tempore volentes
credere nemini prorsus occludit se huc festin-
anti, sed liberum & licitum est volentibus
quolibet tempore, nullo impediante, ad lu-
cem veritatis adduci* saith *S. Cyrill*^v. The
Church receaveth all that will beleeve
at all times, shee is shut to none that
come unto her, but it is free and lawfull

1 Rev. 7. 9.

11 In El. lib. 5
cap. 60.

to all that will (there is none to hinder them) to come to the knowledge of the truth. And therefore if thou hast no benefit by this *Rose* , if thou art no member of the Church blame thy selfe, for shee is not the inclosed *Rose* of the Garden, but the *Rose* of the common Field.

Thirdly, the *Rose* of the Field is for profit, as well as pleasure, and is healthfull in many medicines : so the Church is profitable , and healthfull to her members. Shee restores health to her members by monitions and admonitions, strengthening them that are sound by wholesome Doctrine, and restoring them that are sicke by good discipline. But if any member be past cure then.

w Ovid Metamorph.

^w *Inmedicabile vulnus*

Ense redendū est, ne pars sincera trahatur.

Then shee cuts it off by the spirituall sword of Excommunication. Those that are in the barren Wildernes, without

out

out the pale of the Church are miserable, there is *mors in olla*, death is in their pot, but those that are within the pale of the Church in that fruitfull Field, are happy, there is health in her bosome. The Church of God is the House of God^x, the Pillar and ground of truth. And shee is very profitable unto her members, *Extra Ecclesiam nulla salus*, is a common saying among the fathers, without the Church there is no salvation. Without the Church they cannot attayne unto the right of adoption, whereby they that live faithfully, are made actually the children of G O D. They that continue in the Ship of the Church are secure y, though the Sea make a noyle, and stormes arise, but hee that utterly forsakes the Ship of the Church, and swims either in the cock-boate of heresies, or upon the windy bladders of his owne conceipt, shall never touch the land of the living. Those that are out of the Church have not the

x 1 Tim. 3.15.

y Doctor Boys

2 Act. 26. 18.

communion and interest of the members with the head, and being no part of his body how can they lay claime to his benefits? or challenge right to the Kingdome of heaven. And to this purpose heaven is called² the inheritance of them which are sanctified by faith in CHRIST.

a St. Gregory.

Nothing now remains to be spoken of at this time, but onely that every one fill his pitcher with this water, and carry it home for his owne use, which that wee may doe; I shall briefly apply. First, in that the Church is the red Rose by persecution, every one should learne patience in his affliction. Remember the sufferings of Christ, wee doe but sup of that Cup which hee dranke quite off. *Nihil est quod non æquanimiter tolleretur, si passio Christi in memoriam revocetur.*^a There is no affliction so great, no crosse so grievous that will not easily be borne by us, if wee doe remember the sufferings

rings of Christ : And therefore *Vniver-*
sa pro eo sustine, qui prius pro te Majora
sustinuit saith S^r. Bernard ^b suffer some
persecution for his sake, that suffered
more for thine. Secondly, let us labour
for our Renovation that our newnes
of life may send forth a sweet savour in
our conversation. Thirdly, in that the
Church and the members thereof shall
rise from the dead : it affords matter of
our consolation : For so the Prophet
David speakes *Therefore my heart is glad,*
and my glory rejoyceth, my flesh also shall
rest in hope : for thou wilt not leave my
soule in hell, neither wilt thou suffer thy
holy one to see corruption. Fourthly, seeing
the Church is of Gods owne planta-
tion, let us looke to our fructification.
Our Saviour putteth forth the parable
of the Figge tree to us ^d *A certaine man*
had a Figge Tree in his Vineyard, and bee
came and sought fruit thereon three Yeares :
Every one of us is a Tree planted in
the Vineyard of the Church : God
hath

b de Resurrec.
Dam.

c Psa. 169. 10.

d Luke. 13. 6.

hath expected fruit of us three Yeares, in generall of the whole Kingdome, under the Raignes of our most gracious Soveraignes, *Queene Elizabeth, King James, and King Charles*; in particular of every private persons, the three ages of mans life, infancy, youth, old age: let not us give him the bark of an outward profession onely, nor the leaves of good works, but the fruit of good workes. Lastly, seeing the Church is open to all commers, let every one of us labour to be of that corporation, that we may bee partakers of all the benefits that accrew thereby, and that being members of the Church militant, we may reigne with the Church triumphant. *Which God grant unto us all for Iesus Christs sake. To whom with the Father and the holy Ghost, three persons and one God, be al honour, and praise, now and for ever.*
Amen.



To

The Right Worshipfull,
his much Honoured friend
THOMAS PARKS,
Esquier.

SIR,

IF Elisha were at
a stand, when hee
considered what
the good Shuna-
mite had done for
him, that hee askes^a. What
to be done againe for her?
And Ahasuerus for Mor-
A 2 decay,

^a 2 Kings
4. 13.

b *Eſther.* 6.
3.

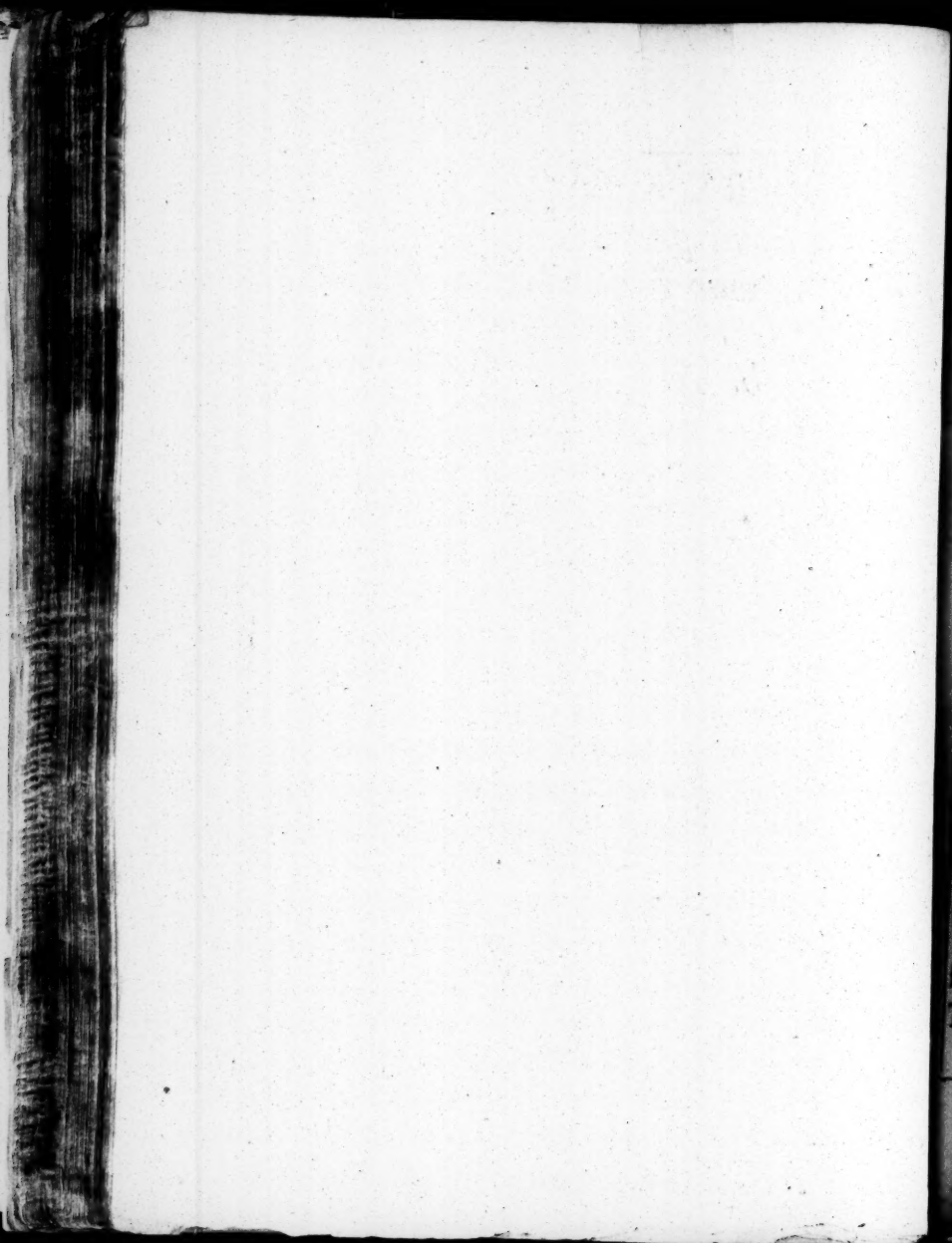
decay, when hee had receaved a good turne from him that hee ſaies^b, *What hath beene done to him for this? How much more maie I ſaie of you, you have been beneficiall to mee from my Youth, what dutie and ſervice ſhall I returne to you againe? I confeſſe that if there bee anie thing in theſe my weake labours that maie deſerve acceptance, you maie juſtly challenge it as your owne, Without whoſe bounty I had not lived in the Univerſity, nor attained to that ſmall meaſure of knowledge that I have. And therefore (being able to doe nothing elſe)*

I commit this Sermon to your
Patronage and protection, and
your selfe, your fruitfull Vine,
and Olive branches to the pro-
tection of the Almighty, de-
siring him to give you the bles-
sings of his Right hand, and
of his left, to fill you with the
blessing of grace heere, and of
glorie hereafter.

Yours, to be commanded

in Christ Jesus

WILLIAM PARKES.



Sho
Tex



THE
ROSE AND
LILY.

SOLOMONS SONG.2.1.

*I am the Rose of Sharon,
and the Lily of the Vallies.*



Hat S. Ierome sayes
^a of the Catholique
Epistles, of S. Peter,
S. James, S. John,
and S. Jude. Breves
esse pariter & longas,
that they are both

a Ad Paulin.

Short and long, so may I say of this
Text, it is short in words, but long in
mat-

b Prefat in
Pfal. 87.

matter. And what S. *Austin* sayes ^b of the fourescore and seaventh *Psalme*. *Brevitas est numero verborum, magnus pondere sententiarum*, that it is short in regard of the number of the words, long in respect of the weightines of the matter : so may I say of this *Text*, it is a short sentence, but full of sence conteyning matter for (almost) as many Sermons as it conteynes words. It being but five words in the *Originall*, yet is the subject of foure Sermons. Three of them have been delivered formerly, and now the fourth, (the same assistance strengthening, and the same patience expecting) is to be prosecuted, in shewing you wherein the Church resembles *the Lily of the Valleys*.

First, the *Lily* is open toward heaven but close and shut toward earth, so the members of the Church must have their affections open on things above.

Secondly,

Secondly, the leaves of the *Lily* extend outwards and bend downwards, a fit embleme of the Churches charity.

Thirdly, the *Lily* is white, which signifies the Churches innocency.

Fourthly, the *Lily* growes among Thornes, and in the Church there is a commixtion of good and bad, in these respects the Church (also) resembles the *Lily of the Valleys*.

First, the Flower of the *Lily* is lifted upward, and spreades toward heaven, but toward the earth it is close, and shut, whence the Church and the members thereof, may learne a *sursum corda*, to lift up their hearts and to open them towards heaven, but to keepe them close shut toward earth, and earthly things. Wee read in the Law^e, That those creatures, which crept on their bellies, were uncleane, so under the Gospell, those men that have their bellies, their affections, creeping

c Lev. II 42.

B

ing

In Joha Tr.
36.

ing on the earth are uncleane. Si delectat te mundus, semper vis esse immundus, si autem non te delectat mundus, jam tu es mundus saith S. Austin^a, If the World delight thee, then thou art still a worldling, and uncleane, but if the World delight thee not, then art thou chosen out of the World, and art cleane. Man is called *ἀνθρωπος* in Greeke, *homo* in Latine, from looking upward, his name may put him in mind of his nature, and duty, to looke upward, and to contemplate on heavenly things. And whereas all other creatures looke downward toward the earth the place from whence they were taken.

Os homini sublime dedit, cælumque videre

Inſit, & erectos ad ſidera tallere vultus.

c Ovid Meta-
morph. lib. 1.

Saith the Poet^c man hath his countenance erected toward heaven, to looke up to that place to which

hee

hee should aspire. God made not man crooked (but upright) for who can streighten that which hee hath made crooked? but man boweth downe himselfe by his owne inventions, and makes himselfe like that woman in the Gospell^s, which was so bowed together that shee could in no wise lift up her selfe. But as the eye is placed in the head to looke upward, so is the heart in the body open to contemplate on heavenly things: For if you looke into an Anatomy, you shall see that the heart is broad above and narrow below, signifying it should bee open toward Heaven but contracted toward the things of this life. The windowes of our spirituall temples, our bodyes must be built like the windowesⁿ of *Solomons Temple at Hierusalem*, broad without, toward Heaven, and narrow within: But such is the nature and disposition of the sonnes of *Adam*, that *Maryes* choyce cannot content them,

f Eccles. 7. 29
and 15.

g Luke 13. 11.

h 1 King. 6. 4.

Luk. 10. 40. 42.

Mat. 5. 3.

Gen. 3. 14.

m Pet. Lomb.
Sent. lib. 2. dist.
14.

that *Vnum necessarium*, that one thing that is needfull, to sit and heare Christ and to be busied about heavenly things, but with *Martha* wee are too much cumbred with earthly affaires: we do not first ^k seeke the kingdome of God and the righteousnesse thereof, as good Christians should doe, but wee are carefull about earthly things as the Gentiles used to doe. Some writers make mention of some people that goe upon all foure, I feare there are many such people in *England*, that by grovelling upon earth and earthly things. This is the Divells policy, who labours that dust should be our meat as it is the Serpents ^l that we should bee not onely *filii terræ*, made of the earth as indeed we are, but *toti terrei* altogether earthy, both in our minds and affections. But though man bee made in *terra* ^m, & *exterra*, *non tamen ad terra*, *nec propter terram*, *sed ad cælum*, & *propter cælum*, in the earth and of the earth, yet hee is not

not made to the earth nor for the earth but to Heaven and for Heaven. Wherefore then lay you out your money for that which is no bread ? Are wee not all strangers and pilgrims in this life ? if we be not we shall never be Citizens in the life to come ? And therefore as worldly, so spirituall pilgrims, must carry nothing, but things necessary. The Patriark *Iacob* in his journey to *Padan Aran*ⁿ, desired onely bread to eate, and rayment to put on. So Gods children in their journey towards Heaven, desire onely a *viaticum*, sufficient to suffice them by the way. The two things that hinder us in our journey towards Heaven, are sinne, and earthly superfluity (for it is as hard^o, for a rich man to enter into the Kingdome of Heaven, as it is for a *Camell* to goe through the eye of an Needle) And therefore first let us disburthen our selves of sinne, and lay that burthen on Christ, and

2^o Gen. 28. 20.

o Mat. 19. 24

p Cicero de
Sene.

q De Abraba
Pau.

r Cicero.

then disburthen our selves of earthly
superfluity. and cast that burthen on
the poore, send our riches before us,
that wee may the better follow after to
Heaven. The heathen Oratour can
tell us, that our life is ^p: *commorandi*,
non habitandi locus, a place for some
short abiding, not for a long dwelling.
Wee are *non habitatores terræ*, *sed accola*,
saith S. Ambrose q. Inmates for a time,
and not permanent livers. And to this
purpose our life is called ^r, *diversorium*,
an Inne, and a cutthroat Inne it is,
where the signe forward is the Mare-
mayd, but backward ship-wracke,
where the flesh is Hostice, and the
Divell (too commonly) host. Glut-
tony is the Cooke, drunkennes Tapster,
and wantonnes Chamberlayne, and
these are as officious as may bee, to
give entertaynement: but when the
reckoning comes to bee paid, the
hoast (the Divell) himselfe brings
in a long Bill, with an Item for this,
and

and an *Item* for that sinne , and conscience stands at the Barr and justifies all, the end is that prison from whence, thou shalt not come out , untill thou hast payd the uttermost farthing. Yet many setting their affections on that triple headed *Geryon* of riches, honour, and pleasure, remember not the time of their reckoning which is at hand, when they will want the precious merits of their Saviour, to pay the deare price of their sinnes. And therefore as the Birds that feed below, do build on high, so wee though we live below on earth, must build above, and lay up our treasure in heaven. *Si diem mortis nostræ in mente habemus, statim ea, quæ in hoc mundo sunt, despiciamus,* saith *S. Bernard*; If wee did but consider, how short a time wee have to live in this World, wee would not set our affections on it, but on a better. The *Hedghog* that hath rouled his skin full of Apples, when hee

f. Mat. 5. 26.

*De modo boni
vivendi Ser. 8.*

" Job. i. 21.

w *Magis. Phis.*

x *Gen. 12. 1.*

hee comes to the hole , hee wipes them all of : so hee that hath fethered his nest with the things of this World, yet when hee comes to his hole , hee leaves all behinde him. Naked came wee into this World, and naked shall wee goe out againe " ; Let us not then bee like the *Raynbow*, which though it seeme to bee in the Ayre, yet the ends tend to the earth , but rather like the *Ceder* that stretcheth forth her branches toward Heaven. *Interpositio terre est causa Eclipseos luna.*^w The Interposition of the Earth betweene the Sunne and the Moone, is the cause of the Eclipse of the Moone. And the interposition of earthly things betweene the Sunne of righteousness and us, doth blind our spirituall eyes, that wee cannot thinke of Heaven ; but are like the Moone , when wee are at the full (oftentimes) in greatest opposition to that Sunne. As G O D said unto *Abraham*. x *Exi de terra*

terra tua, Get thee out of thy Countrey, and from thy kindred, unto a Land that I shall shew thee, so doth hee speake unto the Church in generall, and to every member in particular, forget thine owne people and thy fathers house. This World is our fathers house, the Land wherein we are borne and bread, but we must forget our fathers house, forsake^z, this *homestall*, and seeke for another in the spirituall *Chanaan* one to come in *Hiernsalem* that is above. Wee must say to the World (when it is gotten into the closet of our hearts) as *Amnon* did^a: to his sister, get thee hence. And if it will not bee gone, we must thrust it out, and lock the dores of our hearts, and shut the windowes of our affections after it. It is written of the *Squerill* and *Badger* ^b: that in their nests and dens they have two holes, one they open towards the Sunne, but shut the other to keepe out the
C bluste-

y Psal. 45. 10.

z Doctor Baye
on the Epist.
for Easter day.

a 2 Sam. 13.
15.

b *Psalm.*

blustering winds : so let us open the doores of our hearts toward the Sunne of righteousness, but keepe them shut against the blusterings of this world. Wee should bee like *Aristotles* vessell which being made of virgins Wax, would keepe out the salt water, but receive the fresh : so let us refuse the bitter waters of *Iericho*, and receive the waters of life. If wee affect *Ierusalem* that is above, let us neglect *Babilon* that is below. Remember then (O man) that thou art a man, looke not downward on the earth with the eyes of thy soule, as beasts doe with the eyes of their bodies. Goe not on thy belly with the Serpent, grow not with the Bramble with both ends towards the earth, but be lifted upward toward Heaven, that thou mayst appeare to bee a member of the Church which doth herein resemble the Flower of the *Lily of the Vallies*.

Secondly, the leaves of the *Lily*
do

do extend outwards and bend downwards, so the Church and the members thereof must extend their charity, not onely to them that are neere, either by propinquity of neighbourhood, or affinity of kindred, but even to them that are farr off. The heart of man doth derive the heat, not onely to the breast and belly, and the parts that are neere it, but even to the toes, and fingers, and the parts farthest of, so the members of the Church ought to extend their charity not onely to them that are neere, but even to them that are farr off. The *Henn* (they say) will cover no Chickens under her wings, but her owne, or such as shee supposeth to bee her owne; So many will make much of none, but those that are of their owne kindred, as for strangers there is no hope of any thing for them. Nature^e, in the generation of a *Frogge*, being afraid that her matter will not hold out,

c Aristotle.

doth bestow so much on the breast and belly, and the parts neere the heart, that there is little left for the legges, whence it is that the belly of a *Frogge* is so large and swelling: so many feare that their substance will not hold out, they shall not have inough for their friends and kindred, and therefore their donation is very small for them that are farre off, I speake not this, to streighten the bowells of affection, and charity in men to their owne kindred, for in some they are straitned too much already, in these degenerate dayes of ours, wherein a man may oftentimes meete with a more lively heat of affection from strangers, then from their owne friends and alliyes. The Apostle saith^d: hee that provideth not for his owne, hee is worse then an infidell. *Cosmographers* make mention of some *Anthrophagi*, men eaters, that live neere the *Caspian Hills*, that the children use to

d 1 Tim. 5. 8

eat

eat their fathers when they grow old,
 that they should not bee devoured of
 the Wormes. This custome I feare
 may bee found among many, when
 as the Prophet speaks^e: the fathers
 eat the sonnes, and the sonnes eat the
 fathers, they oftentimes consuming
 and devouring the estates one of ano-
 ther. The Apostle makes it a note of
 the last dayes^f: that men should bee
 without naturall affection. How can
 they bee spiritually affected^g, that are
 not naturally affected^h? Can they love
 Gods children that have no love to
 their owne bowells? or they be friends
 to their enemies, that are tirants to
 their friends. So that it is true that
charitas incipit in seipsa, charity be-
 ginns at him. Yet *non desinit in seipsa*,
 it must not end there, but goe abroad
 to our neighbours *Constantine* the great
^h got great favour of the people, and
 added to the Christians dayly by pro-
 viding for the poore, insomuch that

^e Ezek 5. 10.

^f 2 Tim. 3.

^g *Abbal. Funer-
 vall. Thares.*

^h *Fulcib. Eccles.
 Hyg. li. 9. cap. 9.*

i Reusner.
Symb.
k Nazian in
vita ejus.

l i Sam. 25.
10, 11.

m Luke 16.

the Gentiles noted the love of Christians one to another, and by their charity were sometimes compelled to confesse the God of the Christians. *Stipis pauperum thesaurus divitum*, was the word of the good Emperour *Tiberius Constantius*ⁱ, The rich mans treasure is the poore mans stock. It is recorded^k: of S. Bazill the great, that in a famine hee did not onely give to the poore such as hee had himselfe, but exhorted all others to set open their Barnes and to doe the like. But now there are many churlish Naballs that say^l, Who is David? and who is the sonne of Iesse? there bee many servants now adayes that breake away every man from his Master. Shall I then take my bread and my water, and my flesh that I have killed for my shearers, and give it unto men whom I know not whence they bee? There is many an unmercifull Dives^m, that will not part with a crumme, though it might make them to gayne a Crowne. For *Da parva ut*

magna

magna recipias saith S. Bazillⁿ. He that gives little shall receave much. And *damna lucrum*, ° The crummes that fall from thy table are lost, and yet not lost if thou givest them to the poore, for he^p: that hath pity on the poore lendeth to the Lord, and that which he hath given will hee pay him againe. We have few tender hearted *Dauids*, whose^q, heart is like wax, and melteth in the midst of their bowells: many like the *Leviathan*^r: whose heart is as firme as a stone, yea as hard as a stone, yea as hard as a peice of the nether Mil-stone, wee have few like them *Iob* speakes of^s, whose breasts are full of Milke, and their bones moistened with Marrow, many like *David* in this, when his^t, bones were dried, or burnt up, as an hearth: few that can say with *Iob* v, I have not eaten my morsell my selfe alone, but the fatherles hath eaten thereof: but many that with-hold the poore from their desire:

ⁿ *In Div. pag.*
16.

o *Div. Chryst.*

p *Prov. 19. 17.*

q *Psal. 22. 14.*

r *Job 41. 24.*

s *Job 21. 24.*

t *Psal. 102. 3.*

u *Job 31. 17.*

w Luke. 3. 11.

x 1 Kings 1. 1.

y Gen. 26. 2.

z Gen. 29. 2.

a Luke. 11. 7.

b offic. lib. 2.
cap. 28.

desire. Our Saviour Christ bids ^w: him that hath two coates, to impart to him that hath none, but rather we are like *David* in his old age, wee thinke all clothes to little to get ^x, heat in our selves; We are like *Isaacks* well *Rehoboth*^y, that signifyes roome, we have roome inough to receive, but when we should give any thing, we are like the Well of *Haran*^z: that had a stone rowled upon the mouth thereof; Our hearts are made, like the dore of that hard hearted neighbour in the Gospell^a hard to bee opened I cannot rise and lend, much lesse would hee rise and give. It is true that there are among us some mercifull *Samaritans*, good *Corneliusses*, charitable *Tabithaes*, and *Dorcasses*, (and God increase the number of them.) But all the members of the Church should bee open handed and open hearted: for *Aurum habet Ecclesia, non ut serret, sed uteroget*, saith Saint *Ambrosse*.^b The Church hath gold not

to

to keepe but to give : we being Gods stewards to dispose of them to them that need. I have read of some *Tartarians*, that say the custome of their countrey gives nothing to the poore. I say not that this custome is knewne in our *Hæmisphere*, or come into our countrey ; and yet if wee looke into the disposition of many, we may find them of the nature of a sponge, which will easily take in water, but will let nothing goe without squeezing ; their hands are dried up like *Ieroboames* ^c, they cannot stretch them out to give an almes. But as the Load-stone draweth iron to it, so should our charity draw the poore unto it : there are but few such Loadstones found among us. Many are rather like a kind of Loadstone reported to bee ^d, in *Ethiopia*, which hath two corners; the one draws iron to it, the other expells it from it. Many make use of that corner that repells from them. When they have need

^c Kings 13. v.

^d *Pliny.*

of a poore mans helpe, then they will draw him unto them with the one corner, but when their purpose is brought to passe, then they will turne *alterum angulum*, the other corner, and bid him be gon. Anglers use little Flyes to catch great Fishes, and many use poore friends to effect great matters, But they use them as they doe their shoe-hornes, to draw on some good turne on themselves, and when they have done they put them away. Poore men have alwayes need of the rich, and rich men have sometimes need of the poore. And as they doe make use of the poore to helpe them at their need, so should they releve them at their need. Wee must put on^e, the bowells of mercyes, and be mercyfull^f: as our father in Heaven is mercifull. Let us not shut the bowells of our affections, but rather be like the water, *facile fluit in terminum alienum*, it easily floweth into others bounds. But let us not be like the

^e Celos. 3. 12

^f Luke 6. 36.

the Wells which keepe all in themselves, as those that are every man for himselfe, and doe nothing at all for others : nor yet like to the Rivers, which water the banks onely that are neere unto them, as those that extend their charity only to their kindred, nor yet like the Sea, which sendeth forth waters into the Rivers which returne back againe thither, as those that give their gifts, as they tesse the ball at tennys, to them that will bandy it back againe with requitall : but like the raine that falls from the Clouds in all places, so if we belong to the Church, we must shew our charity to the lowest member of the Church : for therein the Church and the members thereof must resemble the leaves of the *Lily of the Valleys*.

It is written of the *Eagle* ^s, that standing on a rock, she looketh on three things, upward toward the brightness of the Sunne, about her to the place

^s *Play.*

whether she would flee, and downward on her crooked talents : so must we looke on three things especially, upward toward God setting our affections on Heaven and not on earthly things, about us on our neighbours, extending our charity to them : and downward on our selves : which I am now to speake off : for Thirdly, as the leaves of the *Lily* are white within and without, so must the Church manifest the whitnes of her innocency, and although there are some blacke *Lillies*, yet are the white the purest. The Priests were cloathed with white^h : linnen cloathes, when they did enter into the *Sanctuary*, signifying integrity and sincerity of conversation, that all that will come neere the Lord, must be cloathed with those white robes ; If the King of *Babell* chose childrenⁱ : in whom there was no blemish to stand in his Pallace. Shall God admit any that are full of spots, to stand in the Court.

^h Ezek. 44. 17

ⁱ Daniel 5. 4

Court of Heaven? The Temple of fortune was built with the whitest stones that could be got, being fetched from *Cappodocia* in the Emperour *Neroes* time, and shall not the Temple of *Ierusalem* (the Church) bee built with white stones, such as the *Patriarkes*, and *Prophets*, and *Apostles*, such as *Zacharias* and *Elizabeth*^k, that walked in all the Commandements, and ordinances of the Lord blameles. But how can the Church be sayd to be white, when she sayes of her selfeⁿ, that she is blacke? S. *Augustin* answers^m: that shee is *nigra per naturam, formosa per gratiam*, black by nature but white by grace. *Nigra per inherens peccatum* saith S. *Bernard*^a black through sinne that dwelleth in her, *formosa per justitiam imputatam*, beautifull by Christs righteousnes imputed to her. She is black as the tents of *Kedar*, which S. *Ierome* sayes^o: doth signify darknes it selfe, but comely as the curtaines of *Solomon*, which were of silke and em-

D 3 broydered

¶ Luke 1. 6.

1 Sol. Song. 1. 5

m De Temp. Ser 86.

2 In Cant Ser. 33.

o Super Cant Cantuar.

p Domin. p. Off.
Epiph.
q Jer. 13. 123.

r De Temp. Ser.
36.

f Brightman on
the Rev.
e Rev. 1. 14.

John 1. 29.

broydered with gold *Æthiopissa non mutat colorem* saith S. Bernard^r : the *Æthiopian* cannot change his skin, q but *Inde am præcedit Æthiopia peccat ; exnenda nigredme & fidei induendo candore*, saith S. Austin^r. *Æthiopia* surpasseth *Judea* in this, in putting of the blacknes of sin, and putting on the beauty of faith. Some thinke^t, S. Iohn doth describe the Church when he sayth. ' The head and the hayre were white like snow and like wooll ; The Church hath the whitnes of wooll, by reason of the simplicity, and innocency wherewith the Saints are endewed, which are oftentimes in the Scripture called sheepe, and no mervaile, for Christ their head is called a Lamb^u, and of Snow, because the whitnes thereof is not naturall, but adventitiall. And as Wooll, so the righteousnes of the saints, will quickly bee fowle and dusty of themselves, but being washed in the cleane Fountaine of Christs bloud, it will be

as white as Snow, or any thing else that exceeds in whitenes. But how can the Church be sayd to bee all white? for if we take the Church generally there are many profane *Esaus* crept into her bosome: and if we take it strictly for the multitude of beleevers, how can it then be sayd to be all beautifull? for if the best of us looke on our selves in the glasse of Gods Law, we shall finde that we come farr short of the beauty of holines. I answer, if the Church bee taken generally, then is her beauty like *Iosephs* coat, party coloured, but if it be taken strictly, then she may be sayd to bee all beautifull, though not in *sensu diviso*, but in *sensu composito*. In her selfe w^h her spots are as many as *Lazarus* sores, or *Iobs* botches, but through Christ, she becomes as beautifull as *Absalom*. *Ipsa qui venit sine macula, & ruga, extensus est in tendicula, sed propter nos, non propter se, ut nos faceret sine macula, & ruga* saith *S. Aust.*^x he that came without spot, or wrinckle, was stretched

w^h Doctor Dowe
on the Cant.

x De verb.
Apost. Ser. 29.

y In Cant.
Cantic.

Lament 4:7,
8.

stretched out upon the tenters, but not for himselfe, but for us, to make us without spot, or wrinkle. It is a custome with us, that what belongs to the Bridegroom, the Bride hath title to: so the Church, hath Christs, her husbands, beauty imputed to her; And therefore S. Bernard notes, that the Church is rather sayd to be *dealbata*, then *alba*, not white as having her beauty in her selfe, but whited, as receiving it from Christ. We are all Christians, and in our Baptisme gave up our names to Christ Iesus, as prest Souldiers to fight under his Banners, but let us examine our selves, whether we weare our Captaines colours, truly white. Are we like the *Nazarenes* of *Israel*, purer then Snow, and whiter then Milke? or rather are there not many like them spoken of in the next verse, whose visage is blacker then a coale? Are there not many that would be counted white, and yet with the *Camelion* can turne of any couler, and others

others like the *Leopard* are full of spots, if not grosse *Æthiopians*, that cannot be washed white, farre from the nature of the *Lily*; *Noahs* arke was pitched^a. within, and without, the *Lily* is white within and without, and so must the members of the Church. Which manifests two sorts of men not to belong to the Church : the one is of them which though they thinke themselves to be white within, yet it cannot be perceived by their outward actions, but that they are black. They are like *Solomons* Temple, though it were overlayd with gold, yet was it built of craggy stones. But the members of the Church must be like the *Kings* daughter^b : as she was all glorious within, so her cloathing is of wrought gold, as they must have a good conscience before God, So they must haue a good conversation before men. Secondly, others there are that would fayne seeme white without, and yet within are full of gall & bitternes. They

^a Gen. 6. 14.

^b Psal. 45. 13.

E

are

are like the *Egyptian Temples* ; which were very faire and beautifull without, but when you come within to their *sanctum sanctorum*, you shal find nothing but a *Crocodile*, or a *Serpent* which they did worship ; So they carry a faire shew outwardly, but let that *Serpent* Satan bewitch their hearts (which should bee Gods hoiyest) with sinne. The *Greeke* word *ὑποκριται*, is a title given to Players and Jesters, which doe resemble the persons of great men : as *Roscius* was *Agamemnon* in shew, though he were *Roscius* in deed, they are the children of father *Abraham* in shew, but children of their father the divell indeed ; they imitate Gods Saints in sincerity, *Dum Curios simulant, & Bacchanalia vivunt*, they live in iniquity. Sin hath some of those properties which *Bellarmino* makes^e, to be true notes of the true Church. First, for universality, it hath infected all the men in the World. Secondly, for antiquity it is almost as old as the world, beginning in

c De Trinit. Eccl.
lib 4. cap. 3.

in *Paradice*. Thirdly, for perpetuity, it will last untill the worlds end. Fourthly, for succession it became hæreditary to all *Adams* posterity, like *Naamans* leprosy: to *Gebazi*, for ever, but it wants visibility, and therefore that witch (hipocrisy) rayseth many up to appeare to be true *Samuells*, when as indeed they are very divells. The hypocrit doth consist of meere formalities, and *esse videatur*, and had rather be a member of the Church visible, then of the Church Catholique. Whereunto shall I liken the men of this generation, they are like to mud-walls, though they may be white without, yet they are full of dirt within; like *Swanns*; whose feathers are very white without, but their flesh is the blackest of all Birds; like the elder Tree which hath a very white wood, but beares black stinking berries. *Goliaths* sword lay hid under an *Ephod*, & *David* said. There is none like that, give it me. There is nothing like the deceit of a

d 2 Kings. 5. 27

of Sam. 21. 9.

f Lev. 13. 7

g Num. 12. 10.

h Mat. 7. 15.

i Hy2. of Bel.
v. 7.

seeming hypocrite. The Leprosy that was most white^f: was most dangerous; though *Myriam* would turne prophet^g: yet was she smitten with Leprosy white as Snow, so those that pretend goodnes, and doe not intend it, it is but like the leprosy that appeares outwardly upon them. There were some^h: that came in sheepes cloathing, were inwardly ravening Wolves.

Hic niger est, hunc tu Romane caveto:

Hunc tu Christiane caveto.

He is a black pawne, in a white coate. Wherefore as *Daniel* sayd to the King,
i O King be not deceived, viz. by the faire shewes of the Preists: so say I to these men, let not their faire presence of holines, be a cover of their inward wickednes. Let them cease to be like the Apples of *Sodome*, that grow by the lake. *Asphaltites*, that had a faire shew without, but within were nothing but dust, and ashes. It was *Julians* policy to make his followers seeme holy, that he might the better

better deceive, and Satan, *Julians* master
maketh his followers seeme holy, that
he may the better deceive. But they may
blind the worlds eye, yet Gods eye, *Qui*
minime fallitur, quia minime clauditur^k:
which is alwayes open, and never shut,
cannot be blinded. *Moses* Leprosy^l in his
hand, was as apparant in the eyes of God;
as *Vzziahs*^m Leprosy in his fore-head.
God sees secret hypocrisy, as wel as open
profannes, & will discover it, and them.
Qui color albus erat, nunc est contrarius albo.

k D^s Bernard.

l Exod 4. 6.

m 2 Chron. 26
19.

They shall appeare in their perfect co-
lours. Wherefore, let every one endeavour
to be like *Ezechiells* bookeⁿ: that was
written both within and without, like
the Arke^{*}: that was overlayd with
pure gold, both within and without:
like *Maries* box^p: that without was *A-*
lablaster, and within full of oyntment,
and like the *Lily* that is white both
within and without. And thus the
Church appeares to be all beautifull, for
to the perfectest beauty, is required the

n Ezech. 2. 10.

o Exod. 25. 11.

p Mat. 25. 7

best commixtion of red, and white : so that the Church maybe said to be white and ruddy, being blanced in the white robes of innocency, & guilded with the bloud of Martyrs, she is a red *Rose* by her Martyrs, and a white *Lily* by the virgin innocency of the Saints. And though she sometimes want the crown of Martyrdome, yet she must alwayes have the white robs of innocency : though she seemes sometimes not to be the red *Rose of Sharon* ; yet shee must alwayes be the white *Lily of the Vallies*.

Fourthly, the *Lily* growes among Thornes, & in the Church the white *Lilies* flourish among black Thornes. In *Adams* family there was a *Cayne*, as well as an *Abel* : in *Noahs* Arke there was a *Cham*, as well as a *Shem*, or *Iaphet*, beasts uncleane, as well as cleane : in *Abrahams* house there was an *Ishmael*, as well as an *Isack* and it is no greater wonder to see a *Judas* among Christs Disciples ; then it was to see a *Saul*^a, among the Prophets.

Wicked

Wicked men in the Church are mixed with true beleevvers, and the Tares must grow among the Wheat: for the Church is a *Lily* among Thornes. Which may fitly be applyed against the *Separatists*, that leave this *Lily* because of the Thornes, and goe out of the Church by reason of some bad. They have a heat in them but it is a strange fire, raked out of the embers of passion, blowne with the bellowes of pride, and selfe conceitednes, and mayntained by the fewell of faction, which makes them at first to be *saxardens*, and then *draco volans*; Like humid bodyes *facile in alienis terminis difficulter in suis continentur*: they first crosse the Church and then the seas, first run out of reason and then out of the Church. Cursed be such heat; for it is cruell, O my soule^r, come not thou into their secret, be not thou united to their assembly. When *Lot* and *Abraham* fell out, *Lot* would needs part with him, though he told them that they were
brea-

1 Gen 49. 6.

f Gen. 13. 8.

t *Augustin in*
Pfal. 129.

u Gen. 13. 12.

w John 19. 36

x Acts 15. 37.

y I Cor. 5. 9. 10

brethren^r. So those *Separatists* fall out with the Bishops of our Church, and say as those in *S. Austins* time^t: *Sepere- mus nos*, let us goe out from among them. And although wee say to them, *Servate pacem* keepe the peace and love the unity of the Church, yet they will goe out from us, although (I feare) oftentimes with *Lot* v into *Sodome*, when the other with *Abraham* may enter into the Land of *Chanaan*. When Christ was upō the earth was his head, pricked with Thornes, his body was scourged, but w^e not a bone of him was broken: so now he is in Heaven though his head be pricked with contentions (although it might bee wished that it were not pricked at all) yet let us not breake his bones. We must not part *Paul* and *Barnabas*, for^r, *Markes* sake, as long as wee agree in fundamentall poynts of faith, we must not goe out of the Church; by reason of some errors, or imperfections. I wrote unto you saith the Apostle y^e: not

to keepe company with fornicators :
yet not altogether with the fornicators
of this World, or with the covetous, or
extortioners or idolators, for then must
ye neede goe out of the World. Should
Noah have forsaken the company of all
wicked men, he must have gone out of
the World, for the whole earth was
corrupt and^z: filled with cruelty, save
onely he and his family. What *S. Austin*
determined against the *Donathists*,
may be urged against these men, *non*
propter malos boni deserendi, sed propter bo-
nos malitolerandi. We must not forsake
the good for the bad, but must tolerate
the bad for the good. The Tares must
grow among the Wheat without a se-
paration, untill the Lord of the harvest
make a separation, at the generall day of
judgment, and the *Lily* (the Church)
must grow among Thornes. But as the
Lily among Thornes : retaynes the
whitenes and sweetnes, so must the
Church among thorny sinners and hæ-

^z Gen. 6. 11.

^a Epist. 43.

b Angelom in
locum.

c In Cant. Ser.
48.

reticall Christians retayne her innocency
And this is ^b: no dispraye to the righte-
ous but rather their prayse to be godly
among the wicked, and not to be in-
fected with the thorny conversation of
others but to shine as lights in darknes.

*Non mediocris est titulus profecto virtutis
inter pravos vivere bonum, & inter malignantes
innocentiae retinere candorem, magis
autem si his qui oderunt pacem, pacificum
te praebeas & amicum,* saith S. Bernard.

It is no small vertue, to be good among
the evill, to be innocent among the
nocent, and to be peaceable among the
turbulent and contentious: herein they
are like the Lillies themselves, which
by their owne beauty adorne the
Thornes by which they are pricked.
It is no great matter to seeme to be
good among the good, and according
to the Proverb.

Cam fueris Romae, Romano vivere more.

When you are at Rome, to doe as the
Romans doe, but the godly must retheyne
their

their innocency in the midst of the tents of *Kedar* she must reteyne her whitenes, for therein the Church resembles *the Lily of the Vallies*. And so I come to the limitation of this second attribute, to the second subject (of the *Vallies*) *I am the rose of Sharon and the Lily of the Vallies*.

The Church is the low *Lilly of the low Vallies*, which may teach humility to all the members thereof. Humility is the first step toward Heaven, and I know not how they that, misse that may ascend any higher. How can any thinke to thrust into Heaven by that, that made Satan be cast out? pride was the divells ruine, and can any thinke it should be his raising? And that we may practise humility wee may learne it^d: from things without us, from things we carry with us, from things about us, and from God above us. First, from things without us, even from the earth it selfe, from whence we came and whither

d *Destruct.*
vittior.

e Gen. 3. 19.

we must : for God tells *Adam* ^e, dust thou art, and to dust thou shalt returne. So that when thou seest the earth remember thy Sepulchre. And what cause hast thou to be proud? if thou consider that the earth which is now under thy feete, shall shortly bee over above thy head? Secondly, we may learne humility from what we carry with us, even from our selves, if we consider our ingresse into the World, our progresse in the World, and our egresse out of the World. First, the ingresse of mans life is miserable, he beginning his life with teares, as bewayling the miseries of his succeeding ages. Secondly, the progresse of mans life is short and transitory, but a ^f: spannlong; and as short as ^g: a tale that is told. Thirdly, mans egresse is bitter and terrible, and therefore death is sayd to be ^h, *ποσειπτος ποσειπτατος* the King ⁱ: of terrors; And what cause (then) hath man to be proud, when at his birth his conception is detestable, in his life his

f Psal. 39. 6.

g Psal. 90. 9.

h *Aristot.*

i Job 12. 14.

con-

conversation culpable, and at his death
his dissolution terrible? Thirdly, wee
may learne humility from men about
us, when we consider that many of our
brethren are poore, or lame, or blind or
miserable, and we are made of the same
matter in the same mould: and deserve
it as well as they. And therefore what
cause hast thou to be proud, thou being
as subject to those calamities as they,
& knowest not how soone thou mayst
fall into them? Lastly, we may learne
humility from God above us. God re-
sisteth the proud^k: but giveth grace to
the humble. The humble are in Gods
eyes as Starres are in mans, though they
seeme little yet they are great. *Quanto*
quis humilior fuit de seipso, tanto major erit
in conspectu dei saith S. Austin^l: how
much the more humble a man is in his
owne eyes, so much the greater is he in
the sight of God. We bow our selves at
the example of some great person, or if
we were to goe in at some low dore, or

1 Pet. 5. 5.

1 Ad frat. in
Exem. Ser. 7

m De Abdicat
verum.

if a sword hang over our heads, and we
under it. But the sword of Gods wrath
hangs over the proud, and we are to en-
ter in by the low dore. Christ, who hath
left us an example of humility. To be-
have our selves humbly *est Christum*
scire imitari, saith S. Basil^m is to imitate
Christ; but to carry ones selfe proudly
est Diabolo se similem præbere, that is to
be like the Divell. And now I am sure
thou hast no cause to bee proud, except
thou meanest to be conformable to the
divell, and abhominable to God. To
conclude without any further applicati-
on (because what hath beene spoken of
this part hath (for the most part) beene
by way of application. Let every true
Israelite fill his Omer with this spirituall
Mannah, Let every one take a posy of
these Flowers home with him, nay let
him compose himselfe (as it were) a
posy of them. And let us all shew that
we have the sweetnes of the Rose, and
the whitenes of the Lily, by innocency

Ser.4. *The Rose and Lily.*

41

in our selves, and charity to others, that
Christ that feedeth ^a among the *Lillies*
may take delight in us, and accept us for
his Spouse to live with him for ever-
more. *Which God grant we may all doe for*
Iesus Christ his sake our onely Lord and Sa-
viour. To whom with thee, O Father,
and thy blessed Spirit, be ascribed
all Honour and Glory, might
and Majesty now and
for ever,
Amen.

n Sol. Song 6.3.

FINIS.





*Imprimatur hic liber cui titulus est (The
Rose and the Lily) modò intra sex men-
ses proximè sequentes typis mandetur.*

Ex ædibus Fulham.
July, 11. 1638.

Sa. Baker.

